

# JOSHUA.

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## INTRODUCTION.

1. THIS book like several others of the historical books of Scripture derives its name from its contents. It takes up the history of the chosen people at the death of Moses, and continues it in a systematic and orderly narrative, through the leadership and government of his successor. It records almost exclusively the acts of Joshua in fulfilment of the commission laid upon him from God by the hand of Moses (cp. Deut. xxxi. 7, 8), and terminates with Joshua's death and burial.

The contents group themselves into two divisions of nearly equal length. The conquest of the land is described in twelve chapters, and then in twelve other chapters the subsequent partition of it together with Joshua's last acts and words.

The victories of Joshua described in the former of these portions were accompanied by repeated and stupendous interferences of God. This miraculous element has led some commentators to treat the book as altogether unhistorical. But it must not be forgotten that the miracles of the Book of Joshua do not stand alone. They grow as it were naturally out of the Divine interpositions on behalf of Israel in the days of Moses, and are but the close of a series of extraordinary providences begun in Egypt, and described in Exodus and the books following. No less do they stand intimately associated

with the future history and development of the Jewish Church and nation, and even with the wider and more remote issues of God's counsels as manifested, or to be manifested, in the Christian Church to the end of all things. Thus the conquest of Canaan by Joshua has other and vastly grander significances than its mere dimensions as a fact in history seem at first sight to suggest. It is not to be regarded simply as the invasion of a little district about as large as three average English counties by a tribe of nomads from the Arabian deserts. It was also the accomplishment by God of a purpose revealed of old; it was an essential element in the plan ordained by Him for the preservation amongst men of His Law, Will, and Word; it was designed to foreshadow in many important particulars His future dealings with mankind at large. But for the special help of God, the Israelites could not have effected the conquest at all, for they were hardly superior to the Canaanites in numbers, and were destitute of chariots and horses, and of all the more elaborate equipments for war, above all of the appliances requisite for reducing the cities (cp. Num. xiii. 28; Deut. i. 28, and ix. 1) in which Canaan abounded. God's promise was, however, pledged to their forefathers to give them this land; whatever then might be necessary to give effect to this promise it be-

longed to His faithfulness to accord; and the Book of Joshua consequently is an essential sequel to the Pentateuch as declaring the thorough fulfilment by God of the covenant made by Him through Moses with Israel, and thus as illustrating His inviolable faithfulness.<sup>2</sup>

But important as the theocratical and theological characteristics of the book are, both in themselves and as (so to say) vindicating the miraculous elements of the narrative, we must nevertheless not lose sight of the internal evidences of common and historical fact which it presents.

The invasion of Canaan by Joshua was evidently a carefully and skilfully conducted enterprise. An army marching upon Canaan from the south would find its path intercepted by range after range of heights, each, in the days of Moses and Joshua, bristling with towns and fortresses. The progress of such an army could be but slow, and at every step would be met by better organized resistance from an increasing number of enemies. When Israel, after forty years' expiation of the revolt at Kadesh, again arose at the command of God to resume the long deferred enterprise on Canaan, the host was conducted round the whole south-east corner of the land and directed upon its comparatively defenceless eastern flank above the Dead Sea. The whole of the strong military positions and fenced cities in the "south country" and the "hill country" of what was subsequently

the territory of Judah were thus taken in reverse and rendered comparatively useless. It is probable, too, that the southern Canaanites in particular were at this time greatly weakened by the invasions of Thotmes III., who had taken Gaza, apparently not many years previously, and no doubt had overrun the whole adjoining district (see note on xiii. 3). No less able were the measures adopted by Joshua to execute the plan thus judiciously laid down. The passage of the Jordan, by the special help of God, at a time of year when his enemies no doubt deemed the river to be an almost insurmountable obstacle to his advance (see on iii. 15): the seizing Gilgal, to serve as his foothold in the land: the capture and destruction of Jericho: the fall of Ai:—these events enabled him to throw the forces of Israel like a wedge through the very midst of the land almost to the western sea, and in its most vulnerable part, between the fastnesses of Judah on the south and the mountain district of Ephraim on the north. The Amorites on Joshua's left, cut off from the Hittites on his right by his whole army interposing between the two, were overpowered before Gibeon. The whole south was reduced into at least temporary subjection before the larger multitudes of the north could be mustered. These in their turn shared the fate of their brethren in the south; Joshua broke their vast host to pieces on the shores of Lake Merom.

In these campaigns of Joshua it is impossible not to see the traces of strategical skill no less conspicuously than that presence of immediate and Divine suggestion and succour which the narrative asserts.

<sup>2</sup> These typical aspects and applications are well drawn out by Pearson "On the Creed," Art. ii.

2. The leading trait in the character of Joshua is courage—the courage of the warrior: this must have been already remarkable at the time of the Exodus (Ex. xvii. 9 seq.). Subsequently Joshua appears as in constant attendance on Moses (Ex. xxiv. 13; xxxii. 1; xxxiii. 11); he without doubt acquired on Sinai, and in the precincts of the Sanctuary, that unswerving faithfulness of service and unshaken confidence in God which marked his after career. He was naturally selected as one of the twelve “rulers” sent by Moses (Num. xiii. 2) to explore the land before the invasion of it was undertaken; and the bold and truthful report brought back by him and Caleb (Num. xiv. 7–9), was no less characteristic than was his undaunted bearing before the incensed people (Num. xiv. 10). These qualities pointed him out as the fitting captain over the Lord’s people, who should overthrow their enemies before them and put them in possession of the promised inheritance. Accordingly, at the express command of God, he was solemnly appointed to that office and duty by Moses before his death (Num. xxvii. 16–23; Deut. xxxi. 23).

Joshua was not a prophet (Ecclus. xlv. 1; cp. Num. xxvii. 21), but a divinely inspired leader. After the great and peculiar work of his life was accomplished, he no longer held the same exclusive place at the head of Israel as before. In making the arrangements for settling the people in their homes, and establishing the theocracy on the lines laid down in the law of Moses, he acted in conjunction with Eleazar, the high-priest, and with the heads of

the tribes (cp. xiv. 1; xvii. 4; xxi. 1). This was but natural. The armies had done their work and were dispersed, or were ready to disperse, to their several inheritances; and the military authority of their general was consequently at an end. The latter years of his life were probably passed in retirement at Timnath-serah, whence he would seem to have emerged in extreme old age to meet the princes and the people in the great gathering at Shechem (xxiii., xxiv.), and to employ once more and finally his authority as the last survivor but one of a mighty generation, and as the hero of Israel’s greatest triumphs, in order to engage his people more firmly and closely in their rightful allegiance to God.

The courage which was the leading feature in the character of Joshua was very distinctly and directly built upon faith (i. 5, 6). Joshua obeyed God’s call unhesitatingly and to the end, but it was because he trusted wholly in the promise which accompanied it. Hence, along with his soldierly qualities, were found others seldom present in the same man. He combined justice as a magistrate with gentleness as a man (vii. 19); spirit as a ruler, with temper and discretion in dealing with the arrogant and exacting (xvii. 14 seq.); diligence and equity in disposing of the fruits of victory with a complete unselfishness as regarded himself (xix. 49–51). Perhaps conspicuous above all was his humility. From first to last his valour and his victories are referred to God as their giver. Of his own personal work in the achievements of his life there is in his last addresses scarcely one word.

3. The chronological dates presented in this book are few:—

a. Comparing iv. 19 and v. 6, if the date of the Exodus be assumed to be B.C. 1490, that of the invasion of Canaan will be B.C. 1450.

b. The duration of Joshua's wars with the Canaanites is spoken of loosely in xi. 18 as "a long time." The words of Caleb (xiv. 7 and 10: cp. Num. xiii. 17)—who was thirty-eight years old when he passed through the Red Sea, and seventy-eight when he passed through Jordan—help us to assign a period of seven years (in round numbers) for the campaigns of Joshua.

c. The duration of Joshua's rule, and consequently the number of years covered by the record of this book, is far more uncertain. He died when he was an hundred and ten (xxiv. 29). If (cp. Ex. xxxiii. 11) we suppose him to have been about the same age as Caleb, he will have been about seventy-eight years old when he invaded Canaan, and have been at the head of Israel not much less than thirty-two years altogether after the death of Moses, surviving about twenty-five years after his retirement to Timnath-serah (cp. xxiii. 1). Josephus, however, states that Joshua's rule after the death of Moses lasted for twenty-five years, and that he had previously been forty years associated with him. This would fix Joshua's age at the time of the Exodus at forty-five. On the whole, nothing more precise seems attainable now than this: that Joshua governed Israel from twenty-five to thirty years after the death of Moses, and that about the like number of years contains the events recorded in the book which bears his name.

4. No sufficient evidence exists

to enable us with certainty to name the author. That he was one of "the elders that overlived Joshua" (xxiv. 31) is probable, for the book appears to have been written by one coeval with the events recorded, and, indeed, an eye-witness of them. The spirit of the narrative in the former or historical portion of the book, and the graphic yet spontaneous rendering of details, which it everywhere presents, bespeak one who saw what he describes. And the topographical information which abounds in the latter portion of the book is of such a nature, and is presented in such a form, as strongly to suggest the use of written, and apparently contemporary documents. Some parts of this information are minute and accurate (*e.g.* ch. xv.), other statements are far less definite and complete. No doubt some of these imperfections are due to disorder in the text, or to clauses having dropped out of it, but others are mainly due to the fact that the writer's knowledge was itself imperfect. These very anomalies of the writer's most valuable description of Palestine, inconvenient as they often are, seem thus to be attributable to the early date of his information. His documents were written whilst Israel was still a stranger in the land of his inheritance, and in parts of it still a foreign invader.

The hand of a writer contemporaneous with the events is indicated in several expressions, *e.g.* in v. 6, 7; vi. 25; x. 2, a notice which plainly borrows its terms from the state of things in Canaan at the time of the invasion; and in the record of ancient Canaanitish names of cities, though disused after the Israelites occu-

pied them, (xiv. 15 ; xv. 9, 15, 49 and 60.)<sup>3</sup>

The book cannot, in its present form at least, be ascribed to Joshua himself. The account of his death and that of Eleazar, with the few supplementary verses at the end of the book, might have been attached by another hand, as a conclusion to the historical work of Joshua, just as a like addition was made to the work of Moses. But there are up and down the book a number of historical notices, which point to a date clearly beyond the death of Joshua (cp. xv. 13-20 and Judg. i. 1-15 ; xv. 63, and Judg. i. 8 ; xv. 13-19 and Judg. xviii.).

For these reasons the opinion of the Rabbins and many moderns which names Joshua as himself the sole writer of this book, must apparently be abandoned. The evidence internal and external renders it likely that the book was composed partly from personal observation and inquiry, partly out of pre-existing and authentic documents, within a few years after the death of Joshua, and probably from materials furnished in part by Joshua himself.

5. The book of Joshua is a work complete in itself, with an organic unity and peculiar characteristics. This appears

(1) From the definiteness of the

writer's purpose, and the thoroughness with which he executes it. He proposes to narrate the conquest of Canaan, and to present that conquest as a proof of God's fidelity to his Covenant. But the writer does not limit himself to the achievements of Joshua. Such additions to the main body of his story, which belongs to the lifetime and leadership of Joshua, as are contained in chs. xiii. and xv. are to be explained only by a reference to the writer's distinct and special aim.

(2) From the tokens of connexion and method apparent throughout. Not only does the first part, which records the wars (i.-xii.), evidently lead up to the second part (xiii.-xxiv.), which describes the partition of the territory when subdued, but the contents of each part taken singly are given in proper and chronological order, each transaction growing out of the one preceding.

(3) From the style and phraseology. These are marked by distinctive features, whether the book be compared with the Pentateuch or with the other and later historical books. The difference of style, words, and treatment in the historical chapters, as contrasted with the topographical chapters is only what might be expected from the diverse nature of the subjects, and from the self-evident fact that in much of the latter part of his task the author was working from pre-existing documents.

Certain discrepancies alleged to exist in the book do not seriously impair its unity and independence. The difficulties, *e.g.* in the account of the capture of Ai (ch. viii.) arise solely out of the numbers, and are far more probably due to a

<sup>3</sup> Passages occur which fix a *terminus ad quem*, later than which they cannot have been penned. Thus xvi. 10 (cp. 1 Kings ix. 16) must have been written before the beginning of the reign of Solomon. From xi. 8 and xix. 28, Sidon was the capital of Phœnicia ; but before the time of David, if not in or about B.C. 1208, the hegemony was transferred to Tyre. xv. 63 must belong to a time previous to the taking of Jerusalem and the destruction of the Jebusites by David (2 Sam. v. 6 seq.) ix. 27 implies that the site of the temple was not yet determined: cp. Deut. xvi. 5.

mistake in the numerals (see on viii. 3), which is by no means of infrequent occurrence, than to the presence in the narrative of two or three different versions of the events which the final editor omitted to harmonize.

The contradiction said to exist between some passages which speak of the land as completely subdued by Joshua, and of the Canaanites as utterly extirpated (xi. 16, 17, and 23; xii. 7, 8, &c.), and others which allude to "very much land," as still in possession of the native inhabitants (xiii. 1 seq.; xvii. 14 seq.; xxiii. 5, &c.), is to be explained partly by the theocratic view which the writer takes of his theme; a view which leads him to regard the conquest as complete when it was so *ex parte Dei*, and when all was done that was needed to enable the Israelites to realize fully the promises (cp. xxi. 43-45); partly also by the fact that territory was undoubtedly overrun by Joshua at the first onset, which was afterwards recovered by the Canaanites, and only again and finally wrested from them at a subsequent, sometimes a long subsequent, date. That the early campaigns of Joshua were in the nature of sudden raids, overpowering for the moment, but not effectually subduing the country, has probably much truth in it.

Thus then, the Book of Joshua, though based upon pre-existing materials of various kinds,<sup>4</sup> and sometimes incorporating them, appears to be a separate and complete work produced as a whole from one original hand. Its relation to the

Pentateuch is that of an independent treatise by a distinct author, who resumes a theme of which the first great and important portion had been finished by a predecessor. The Pentateuch is not to be looked upon as principally a historical work. It is the statute book of the Theocracy, and contains only such historical matter as illustrates the origin and import of God's Covenant with Israel. Joshua records how the temporal promises of that Covenant were accomplished; and describes how the basis was laid for the future development of the nation, under the special superintendence of God, by its settlement in Canaan. Thus regarded, this book is no more an appendage to the Pentateuch than the books of Judges and Samuel are an appendage to it. There is, assuredly, an intimate connexion amongst these writings throughout, a connexion which is expressly indicated by the connective conjunctions used in the beginning of each book (see note on i. 1). This is due to the fact that the several authors were moved to write by one and the same Spirit, and that their one purpose in successive ages was to record the dealings of God with their nation. Hence they have selected whatever declares or illustrates the divine call of Israel; God's methods in educating that people for its functions in His world; the preparations made through the chequered history of Israel for future issues bearing on the salvation of all mankind. We find at one time periods of considerable length, and events of great importance to secular history cursorily alluded to, whilst other occurrences, often of a biographical character, are dwelt upon with

<sup>4</sup> We have e.g. in x. 12 a citation from a poetical book (see note in loc.); whilst elsewhere the writer has before him documents of a geographical character.

anxious minuteness, because of their theocratic bearings. Accordingly the name "Earlier Prophets," given to this and the following books of Judges, Samuel, and Kings by the Jewish Church which has handed them down to us as canonical, is appropriate. They were written by inspired men, and treat their subject from the prophetic point of view.

The book of Joshua is repeatedly cited or referred to in the New Testament: cp. Acts vii. 45; Heb. iii. 5; iv. 8; xi. 30, 31; James ii. 25.

6. The land of Canaan was given as a free gift by God to the Israelites—they took possession of it because He bade them do so—and He no less bade them annihilate the Canaanitish nations without mercy.<sup>5</sup> The question then occurs in unbroken force, all palliative explanations being disallowed:—Is this merciless treatment of the Canaanites consistent with the attributes of the Deity, especially as those attributes are illustrated for us in the New Testament?

The destruction of the Canaanites is always presented in Scripture as a judgment of God sent on them because of their wickedness. They had not only fallen into total apostacy from God, but into forms of idolatry of the most degrading kind. Their false religion cannot be regarded as a mere error of judgment; cruelty the most atrocious, and unnatural crimes the most defiling were part and parcel of its observances.<sup>6</sup> Moreover they had proved themselves to be incor-

rigible. They had had not only the general warning of the Deluge, as had other nations of the earth, but the special one of the overthrow of Sodom and Gomorrah in the very midst of them. They had had also the example and instruction of Abraham and the patriarchs living for ages amongst them. Even after the miraculous providence of God had brought the Israelites out of Egypt and across the Jordan, and even when the sword was as it were hanging over their necks, it was but in one or two isolated cases that signs of repentance and recollection of God were manifested (cp. ii. 11; ix. 24). God had forbore for ages in vain (cp. Gen. xv. 16); in the days of Joshua the time for mercy had passed, and that of judgment had come. It is impossible to acknowledge God as the moral Governor of the earth, and not to admit that it may be right or even necessary for Him to remove such nations. The fact, therefore, that God is described as having not only permitted, but even enjoined and caused the extirpation of the Canaanitish nations, depraved as they were, is not inconsistent with His moral attributes. Men, as was long ago pointed out by Bishop Butler ('Anal.' ii. 3), have no right to either life or property, but what arises solely from the grant of God. When this grant is revoked they cease to have any right at all in either. And in the case before us the forfeiture decreed by God was merited, and the execution of it was therefore righteous.

God chose to inflict His righteous judgment by the hands of the Israelites, and expressly commissioned them to be His executioners. If it be objected that this is to re-

<sup>5</sup> Cp. Ex. xxiii. 32 seq.; xxxiv. 12 seq.; Num. xxxiii. 52 seq.; Deut. vii. 1 seq.; Josh. ix. 24.

<sup>6</sup> Cp. Lev. xviii. 21 seq.; Deut. xii. 30 seq.

present God as sanctioning cruelty, the answer is obvious:—it is no sanction of cruelty to direct a lawful sentence to be carried out by human agents (cp. Num. xxxi. 3). Nor would obedience to God's command in this matter make the Israelites brutal and bloodthirsty. The behaviour of the Israelites, on many occasions, proves that they shrank from a terrible duty of this sort when laid on them by God, and did it only so far as they were compelled to do it.<sup>7</sup>

The slaughter of the Canaanites served various important purposes besides the mere removal of them from the face of the earth. To make and keep the Jewish people as much as possible isolated, was a

marked and vital principle of the Old Testament dispensation. No more effectual means could have been adopted for inspiring God's people with an abhorrence for Canaanitish sins, to which they were not a little prone, than to make them the ministers of Divine vengeance for those sins.

They learnt by experiment that God would certainly root out those who fell away in apostacy from Him. They were warned also that if they fell into the sins of the Canaanites they would themselves be the victims of those same judgments of which they had been the reluctant executioners (cp. *e.g.* Deut. xxviii. 25). And the whole was so ordered as to exhibit a type, fearful no doubt yet salutary, of what must be the fate of the impenitent and obdurate in the upshot of God's righteous government.

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<sup>7</sup> Cp. Num. xxxi. 13 seq.; Josh. xvi. 10; xviii. 3; Judg. i. 28 and 35; 1 Sam. xv. 24).



# THE BOOK OF JOSHUA.

**CHAP. 1.** NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, 2 Moses' minister, saying, <sup>b</sup>Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of 3 Israel. "Every place that the sole of your foot shall tread upon, 4 that have I given unto you, as I said unto Moses. "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. 5 "There shall not any man be able to stand before thee all the days of thy life: <sup>c</sup>as I was with Moses, so <sup>d</sup>I will be with thee: 6 "I will not fail thee, nor forsake thee. "Be strong and of a good courage: for <sup>e</sup>unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, <sup>f</sup>which Moses my servant commanded thee: <sup>g</sup>turn not from it to the right hand or to the

<sup>a</sup> Ex. 24. 13.  
Deut. 1. 38.  
<sup>b</sup> Deut. 34. 5.  
<sup>c</sup> Deut. 11. 24.  
ch. 14. 9.  
<sup>d</sup> Gen. 15. 18.  
Ex. 23. 31.  
Num. 34. 3  
—12.  
<sup>e</sup> Deut. 7. 24.  
<sup>f</sup> Ex. 3. 12.  
<sup>g</sup> Deut. 31. 8,  
23.  
ver. 9, 17.  
ch. 3. 7.  
& 6. 27.  
Isai. 43. 2, 5.  
<sup>h</sup> Deut. 31. 6,  
8.  
Heb. 13. 5.  
<sup>i</sup> Deut. 31. 7,  
23.  
<sup>k</sup> Num. 27.  
23.  
Deut. 31. 7.  
ch. 11. 15.  
<sup>l</sup> Deut. 5. 32.  
& 28. 14.

<sup>1</sup> Or, *thou shalt cause this people to inherit the land, &c.*

I. Verses 1-9 of this chapter serve as an introduction to the history of the war, and pointedly call attention to the leading thought of the whole book,—that the invasion and subjugation of Canaan were undertaken by the Israelites at God's direct command and completed in His never-failing strength.

1. *Now, &c.* Heb.: "and, &c." The statement following is thus connected with some previous one, which is assumed to be known to the reader. So Judges, Ruth, 1 Sam., &c., are by the same means linked on to the books preceding them. The connexion here is the closer, since the book of Deuteronomy concludes, and the book of Joshua opens, by referring to the death of Moses.

*Moses, the servant of the LORD* On the epithet, see marg. ref. b.

*Moses' minister* It is impossible altogether to pass by the typical application of this verse. Moses, representing the law, is dead; Joshua, or, as that name is written in Greek, Jesus, is now bidden by God to do what Moses could not,—lead the people into the Promised Land. Joshua was "Moses' minister," just as Christ was "made under the Law;" but it was Joshua, not Moses, who wrought out the accomplishment of the blessings which the Law promised. On the name Joshua, see Exod. xvii. 9 note, and Num. xiii. 16.

*saying* No doubt directly, by an immediate revelation, but not as God spake to Moses, "mouth to mouth" (Num. xii. 8).

Though upon Joshua's appointment to be Moses' successor (Num. xxvii. 18 seq.), it had been directed that "counsel should be asked" for him through the medium of Eleazar "after the judgment of Urim," yet this was evidently a resource provided to meet cases of doubt and difficulty. Here there was no such case; but the appointed leader, knowing well the purpose of God, needed to be stirred up to instant execution of it; and the people too might require the encouragement of a renewed Divine command to set out at once upon the great enterprise before them (cp. v. 13).

4. Lebanon is spoken of as "this Lebanon," because visible from the neighbourhood in which Israel was encamped. (Cp. Deut. iii. 8, 9.) "The wilderness" of the text is the Desert of Arabia, which forms the southern, as Lebanon does the northern, limit of the Promised Land. The boundaries on the east and west are likewise indicated; and the intervening territory is described generally as "all the land of the Hittites." The Hittites are properly the inhabitants of northern Canaan and Phœnicia (see Exod. iii. 8 note), but the name appears to be used here for the Canaanites in general, as in 1 Kings x. 29. On the boundaries of the Promised Land cp. Deut. xi. 24; Gen. xv. 18.

7. *prosper* See margin. The literal rendering should be retained here since the notion of prosperity is separately introduced by a different word in v. 8.

<sup>m</sup> Deut. 17.  
18, 19.  
<sup>n</sup> Ps. 1. 2.

<sup>o</sup> Deut. 31.  
7, 8, 23.  
Jer. 1. 8.  
<sup>p</sup> Ps. 27. 1.

<sup>q</sup> ch. 3. 2.  
See Deut. 9.  
1.  
& 11. 31.  
<sup>r</sup> Num. 32.  
20—23.  
ch. 22. 2, 3,  
4.

<sup>s</sup> ch. 22. 4,  
&c.

<sup>t</sup> ver. 5.  
1 Sam. 20.  
13.  
1 Kin. 1. 37.

<sup>u</sup> Num. 25. 1.

8 left, that thou mayest <sup>1</sup>prosper whithersoever thou goest. <sup>m</sup>This book of the law shall not depart out of thy mouth; but <sup>n</sup>thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt <sup>2</sup>have good success. <sup>o</sup>Have not I commanded thee? Be strong and of a good courage; <sup>p</sup>be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest. ¶ Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for <sup>q</sup>within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it. ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manassah, spake Joshua, saying, Remember <sup>r</sup>the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren <sup>3</sup>armed, all the mighty men of valour, and help them; until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: <sup>s</sup>then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God <sup>t</sup>be with thee, as he was with Moses. Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

**CHAP. 2.** AND Joshua the son of Nun <sup>u</sup>sent <sup>a</sup>out of Shittim two men to spy secretly, saying, Go view the land, even Jericho.

<sup>1</sup> Or, *do wisely*, Deut. 20.  
9.

<sup>2</sup> Or, *do wisely*, ver. 7.  
<sup>4</sup> Or, *had sent*.

<sup>3</sup> Heb. *marshalled by fives*:  
as Ex. 13. 18.

10. officers] The "scribes." (See Ex. v. 6 note, and Deut. xvi. 18.)

11. Prepare you victuals] The order was probably given with the knowledge that the manna would cease when the host crossed the Jordan (Ex. xvi. 35), and possibly because amidst their preparations there might not be opportunity to gather it in sufficient quantity. Nor does it appear that manna ever formed the whole and sole sustenance of the people. (Cp. Num. xx. 1 note.)

It is the view of the majority of commentators—Jewish and Christian, ancient and modern—that the "three days" here named are identical with those of iii. 2; and that the command of Joshua in the text was not in fact given until after the return of the spies. Here, as elsewhere in the Hebrew historical books and frequently in the Gospels, the order of time is superseded by the order of thought. For the purpose of the writer was not historical merely; it was, on the contrary, mainly religious and theological. Intending, then, to exhibit God as

accomplishing His promises to the Covenant-people, he begins by informing us that God gave the word, and set Joshua and the host actually in motion to take possession of their inheritance. Having placed this leading fact in the forefront, he returns to mention in ch. ii. certain transactions closely relevant to the early stages of Joshua's conquests, but which had in fact happened before the camp was removed from the plains of Moab and immediately after the expiration of the thirty days' mourning for Moses. (Deut. xxxiv. 8.) The order of events was probably the following:—3rd Nisan, the spies are sent out (ii. 1); 6th, the spies return (ii. 23); 7th, the camp is removed from Shittim to the bank of Jordan (iii. 1), and the command (i. 11) is issued; 10th, the river is crossed (iv. 19).

14. armed] Rather, "arrayed" (see Ex. xiii. 18 note).

on this side Jordan] Cp. Deut. i. 1, note.

II. 1. an harlot's house] In the face of the parallel passages (e.g. Lev. xxi. 7: Jer. v. 7)

And they went, and <sup>b</sup>came into an harlot's house, named <sup>c</sup>Rahab, 2 and <sup>d</sup>lodged there. ¶ And <sup>e</sup>it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of 3 Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search 4 out all the country. ¶ And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist 5 not whence they *were*: and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; 6 for ye shall overtake them. But <sup>f</sup>she had brought them up to the roof of the house, and hid them with the stalks of flax, 7 which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the 8 gate. ¶ And before they were laid down, she came up unto 9 them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that <sup>g</sup>your terror is fullen upon us, and that all the inhabitants of the land <sup>h</sup>faint because 10 of you. For we have heard how the LORD <sup>i</sup>dried up the water of the Red sea for you, when ye came out of Egypt; and <sup>j</sup>what ye did unto the two kings of the Amorites, that *were* on the other 11 side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had <sup>k</sup>heard *these things*, <sup>l</sup>our hearts did melt, neither <sup>m</sup>did there remain any more courage in any man, because

<sup>1</sup> Heb. *lay*.<sup>2</sup> Heb. *welt*, Ex. 15. 15.<sup>3</sup> Heb. *rose up*.<sup>b</sup> Heb. 11. 31.  
<sup>c</sup> Jam. 2. 25.  
<sup>d</sup> Matt. 1. 6.  
<sup>e</sup> Ps. 127. 1.  
<sup>f</sup> Prov. 21. 30.<sup>g</sup> See 2 Sam. 17. 19, 20.<sup>h</sup> See Ex. 1. 17.  
<sup>i</sup> 2 Sam. 17. 19.<sup>j</sup> Gen. 35. 5.  
<sup>k</sup> Ex. 23. 27.  
<sup>l</sup> Deut. 2. 25.  
<sup>m</sup> & 11. 25.  
<sup>n</sup> Ex. 14. 21.  
<sup>o</sup> ch. 4. 23.  
<sup>p</sup> Num. 21. 24, 34, 35.  
<sup>q</sup> Ex. 15. 14, 15.  
<sup>r</sup> ch. 5. 1.  
<sup>s</sup> & 7. 5.  
<sup>t</sup> Isai. 13. 7.

the rendering advocated for obvious reasons *viz.* "the house of a woman, an innkeeper," cannot be maintained. Rahab must remain an example under the Law similar to that (Luke vii. 37) under the Gospel, of "a woman that was a sinner," yet, because of her faith, not only pardoned, but exalted to the highest honour. Rahab was admitted among the people of God; she intermarried into a chief family of a chief tribe, and found a place amongst the best remembered ancestors of King David and of Christ; thus receiving the temporal blessings of the Covenant in largest measure. The spies would of course betake themselves to such a house in Jericho as they could visit without exciting suspicion; and the situation of Rahab's, upon the wall (r. 15), rendered it especially suitable. It appears from r. 4 that Rahab hid them before the King's messengers reached her house, and probably as soon as the spies had come to her house. It is therefore most likely that they met with Rahab outside of Jericho (cp. Gen. xxxviii. 14), and ascertained where in the city she dwelt, and that they might intrust themselves to her care. Rahab (*i.e.* "spacious," "wide." Cp. the name "Japheth" and Gen. ix. 27, note) is regarded by the Fathers as a type of the Christian Church, which was gathered out of converts from the whole vast circle of heathen nations.

4. *I wist not whence they were*] Rahab

acted as she did from a belief in God's declared word, and a conviction that resistance to His will would be both vain and wicked (rr. 9-11). Thus she manifested a faith both sound and practical, and is praised accordingly (Heb. xi. 31; James ii. 25). The falsehood to which she had recourse may be excused by the pressure of circumstances and by her own antecedents, but cannot be defended.

6. *stalks of flax*] Lit. "the carded fibres of the tree." The flax in Palestine grew to more than three feet in height, with a stalk as thick as a cane. It was probably with the flax stalks, recently cut (cp. Ex. ix. 31, note) and laid out on the house roof to dry, that Rahab hid the spies.

7. The sense is, that "they pursued along the way which leads to Jordan and across the fords;" probably those described in Judg. iii. 28.

11. *the LORD your God, he is God*] From the rumour of God's miraculous interpositions Rahab believed, and makes the self-same confession to which Moses endeavours to bring Israel by rehearsing similar arguments (Deut. iv. 39). Rahab had only heard of what Israel had experienced. Her faith then was ready. It is noteworthy, too, that the same reports which work faith and conversion in the harlot, cause only terror and astonishment amongst her countrymen. (Cp. St. Luke viii. 37-39.)

<sup>a</sup> Deut. 4. 39.  
<sup>b</sup> See 1 Sam.  
 20. 14, 15, 17.

<sup>c</sup> See 1 Tim.  
 5. 8.  
<sup>d</sup> ver. 18.

<sup>e</sup> Judg. 1. 24.  
 Matt. 5. 7.  
<sup>f</sup> Acts 9. 25.

<sup>g</sup> Ex. 20. 7.  
<sup>h</sup> ver. 12.

<sup>i</sup> ch. G. 24.

<sup>j</sup> Matt. 27.  
 25.

<sup>k</sup> Ex. 23. 31.  
 ch. 6. 2.  
 & 21. 41.

of you: for <sup>a</sup>the LORD your God, he *is* God in heaven above,  
 12 and in earth beneath. Now therefore, I pray you, <sup>b</sup>swear unto  
 me by the LORD, since I have showed you kindness, that ye will  
 also show kindness unto <sup>c</sup>my father's house, and <sup>d</sup>give me a true  
 13 token: and *that* ye will save alive my father, and my mother,  
 and my brethren, and my sisters, and all that they have, and  
 14 deliver our lives from death. ¶ And the men answered her, Our  
 life <sup>e</sup>for your's, if ye utter not this our business. And it shall  
 be, when the LORD hath given us the land, that <sup>f</sup>we will deal  
 15 kindly and truly with thee. Then she <sup>g</sup>let them down by a  
 cord through the window: for her house *was* upon the town wall,  
 16 and she dwelt upon the wall. And she said unto them, Get you  
 to the mountain, lest the pursuers meet you; and hide yourselves  
 there three days, until the pursuers be returned: and afterward  
 17 may ye go your way. ¶ And the men said unto her, *We will be*  
<sup>h</sup>blameless of this thine oath which thou hast made us swear.  
 18 <sup>i</sup>'Behold, *when* we come into the land, thou shalt bind this line of  
 scarlet thread in the window which thou didst let us down by:  
 "and thou shalt <sup>j</sup>bring thy father, and thy mother, and thy  
 19 brethren, and all thy father's household, home unto thee. And  
 it shall be, *that* whosoever shall go out of the doors of thy house  
 into the street, his blood *shall* be upon his head, and *we will be*  
 guiltless: and whosoever shall be with thee in the house, <sup>k</sup>his  
 20 blood *shall* be on our head, if *any* hand be upon him. And if thou  
 utter this our business, then we will be quit of thine oath which  
 21 thou hast made us to swear. And she said, According unto  
 your words, *so be it*. And she sent them away, and they de-  
 22 parted: and she bound the scarlet line in the window. And  
 they went, and came unto the mountain, and abode there three  
 days, until the pursuers were returned: and the pursuers sought  
 23 *them* throughout all the way, but found *them* not. So the two  
 men returned, and descended from the mountain, and passed  
 over, and came to Joshua the son of Nun, and told him all  
 24 *things* that befell them: and they said unto Joshua, Truly <sup>l</sup>the

<sup>1</sup> Heb. *instead of you to die*.

<sup>2</sup> Heb. *gather*.

12. *a true token*] Lit. "a sign" or "pledge of truth;" something to bind them to keep their promise faithfully. The "token" was the oath which the spies take (v. 14).

14. *Our life for yours*] See marg. This is (see v. 17) a form of oath, in which God is in effect invoked to punish them with death if they did not perform their promise to save Rahab's life. Cp. the more common form of oath, 1 Sam. i. 26, &c.

15. *upon the town wall*] The town wall probably formed the back wall of the house, and the window opened therefore into the country. (Cp. St. Paul's escape, 2 Cor. xi. 33).

18. The "line" or cord was spun of threads dyed with cochineal; i.e., of a deep and bright scarlet colour. The colour would catch the eye at once, and supplied an obvious token by which the house of Rahab might be distinguished. The use of scarlet in the Levitical rites, especially in those

more closely connected with the idea of putting away of sin and its consequences (cp. *c.g.*, Lev. xiv. 4, 6, 51; Num. xix. 6), naturally led the Fathers, from St. Clement of Rome onwards, to see in this scarlet thread, no less than in the blood of the Passover (Ex. xii. 7, 13, &c.), an emblem of salvation by the Blood of Christ; a salvation common alike to Christ's messengers and to those whom they visit.

22. *unto the mountain*] Probably the mountains to the west and north of Jericho, called afterwards, from the belief that the forty days of our Lord's temptation were passed amongst them, the Quarantania. The spies avoided at the first the neighbourhood of the Jordan, where the pursuers sought them: and amidst the grottoes of the limestone rocks, which in later ages were the abode of numerous hermits, they could readily shelter themselves for three days.

LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

- CHAP. 3.** AND Joshua rose early in the morning; and they removed <sup>a</sup>from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. 2 And it came to pass <sup>b</sup>after three days, that the officers went 3 through the host; and they commanded the people, saying, <sup>c</sup>When ye see the ark of the covenant of the LORD your God, <sup>d</sup>and the priests the Levites bearing it, then ye shall remove from 4 your place, and go after it. <sup>e</sup>Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: 5 for ye have not passed <sup>f</sup>this way <sup>g</sup>heretofore. And Joshua said unto the people, <sup>h</sup>Sanctify yourselves: for to-morrow the LORD 6 will do wonders among you. And Joshua spake unto the priests, saying, <sup>i</sup>Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and 7 went before the people. ¶ And the LORD said unto Joshua, This day will I begin to <sup>k</sup>magnify thee in the sight of all Israel, that they may know that, <sup>l</sup>as I was with Moses, so I will be with 8 thee. And thou shalt command <sup>m</sup>the priests that bear the ark of the covenant, saying, When ye are come to the brink of the 9 water of Jordan, <sup>n</sup>ye shall stand still in Jordan. And Joshua said unto the children of Israel, Come hither, and hear the words 10 of the LORD your God. And Joshua said, Hereby ye shall know that <sup>o</sup>the living God is among you, and <sup>p</sup>that he will without fail <sup>q</sup>drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the 11 Amorites, and the Jebusites. Behold, the ark of the covenant of <sup>r</sup>the Lord of all the earth passeth over before you into Jordan. 12 Now therefore <sup>s</sup>take you twelve men out of the tribes of Israel, 13 out of every tribe a man. And it shall come to pass, <sup>t</sup>as soon as

<sup>a</sup> ch. 2. 1.

<sup>b</sup> ch. 1. 10,

11.

<sup>c</sup> See Num.

10. 33.

<sup>d</sup> Deut. 31.

9, 25.

<sup>e</sup> Ex. 19. 12.

<sup>f</sup> Ex. 19. 10.

Lev. 20. 7.

<sup>g</sup> Num. 11. 18.

ch. 7. 13.

<sup>h</sup> Sam. 16. 5.

Joel 2. 16.

<sup>i</sup> Num. 4. 15.

<sup>k</sup> 1 Chr. 29.

25.

<sup>l</sup> 2 Chr. 1. 1.

<sup>m</sup> ch. 1. 5.

<sup>n</sup> Joel 2. 16.

<sup>o</sup> ver. 17.

<sup>p</sup> Deut. 5. 26.

<sup>q</sup> Kin. 19. 4.

Hos. 1. 10.

Matt. 16. 16.

1 Thess. 1. 9.

<sup>r</sup> Ex. 33. 2.

Deut. 7. 1.

Ps. 44. 2.

<sup>s</sup> ver. 13.

Mic. 4. 13.

Zech. 4. 14.

<sup>t</sup> ch. 4. 2.

<sup>u</sup> ver. 15, 16.

<sup>1</sup> Heb. *mell*, ver. 9.

<sup>2</sup> Heb. *since yesterday, and the third day*.

III. The contents of this and the next chapter, which record the miraculous passage of Israel over Jordan, are given in four sections:—(1) iii. 1-6, describing the preliminary directions; (2) iii. 7-17, the commencement of the passage; (3) iv. 1-14, the accomplishment of it; (4) iv. 15-24, the conclusion of the passage and erection of a monument to commemorate it. A certain completeness and finish is given to each division of the narrative, and to effect this the writer more than once repeats himself, anticipates the actual order of events, and distributes into parts occurrences which in fact took place once for all.

1. "The acacia groves" (Ex. xxv. 5 note) of Shittim on both sides of Jordan line the upper terraces of the valley (cp. 2 K. vi. 4). They would be in this part at some six miles distance from the river itself.

2. These days (i. 11 note) were no doubt occupied in preparations of various kinds. The host consisted not of armed men only, but of women and children also; and many arrangements would be necessary before they actually advanced into a hostile country.

4. The ark, which was since the making

of the Covenant the special shrine and seat of God's Presence, went before to show the people that God, through its medium, was their leader. They were to follow at a distance that they might the better observe and mark how the miracle was accomplished. This they would do to the greatest advantage whilst coming down the heights, the ark going on before them into the ravine.

6. *they took up*] i.e. on the day following. The course of events is anticipated.

7. *This day will I begin to magnify thee*] One cause why the miracle now to be narrated was wrought is here suggested. As Moses was declared to be sent immediately from God with an extraordinary commission by the miracles which he worked, more especially that of dividing the Red Sea in two parts, so was Joshua both sent and accredited in a like manner. (Cp. i. 5, and iv. 14.) Other reasons are given in r. 10 and v. 1.

10. *the living God*] Cp. marg. ref. The gods of the heathen are "dead idols." On the names of the seven nations, see Gen. x. 16, &c., note.

- the soles of the feet of the priests that bear the ark of the LORD, <sup>r</sup>the LORD of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they <sup>a</sup>shall stand upon an heap.
- <sup>r</sup> ver. 11. <sup>a</sup> Ps. 78. 13. <sup>c</sup> Acts 7. 45. <sup>v</sup> ver. 13. <sup>x</sup> 1 Chr. 12. 15. <sup>y</sup> Jer. 12. 5. <sup>z</sup> ch. 4. 18. <sup>a</sup> 1 Kin. 4. 12. & 7. 40. <sup>b</sup> Deut. 3. 17. <sup>c</sup> Gen. 14. 3. <sup>d</sup> Num. 31. 3. <sup>e</sup> See Ex. 14. 29. <sup>a</sup> Deut. 27. 2. <sup>b</sup> ch. 3. 12. <sup>c</sup> ch. 3. 13. <sup>d</sup> ver. 10, 20.
- 14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the 'ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and <sup>u</sup>the feet of the priests that bare the ark were dipped in the brim of the water, (for <sup>v</sup>Jordan overfloweth all his banks <sup>w</sup>all the time of harvest,) that the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside <sup>z</sup>Zarthan: and those that came down <sup>a</sup>toward the sea of the plain, *even* <sup>b</sup>the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.
- CHAP. 4.** AND it came to pass, when all the people were clean passed <sup>c</sup>over Jordan, that the LORD spake unto Joshua, saying, <sup>d</sup>Take you twelve men out of the people, out of every tribe a 3 man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where <sup>e</sup>the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in <sup>f</sup>the lodging place, where ye shall lodge this

15. *Jordan overfloweth all his banks*] Rather "is full up to all his banks," i.e. "brim-full." This remark strikingly illustrates the suddenness and completeness, not less than the greatness, of the marvel. The Jordan flows at the bottom of a deep valley, which descends to the water's edge on either side in two, occasionally in three, terraces. Within the lowest of these the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows, which in the spring is reached by the rising waters (cp. the figure in Jer. xlix. 19; l. 44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim. Its highest rise takes place about the time when Joshua had to cross it. By the middle of April the river cannot be forded; and, if passed at all, can only be so by swimming. This, however, was a hazardous feat (cp. 1 Chr. xii. 15); and though no doubt performed by the two spies, was utterly out of the power of the mixed multitude that followed Joshua. The mere fact that the whole vast host crossed the stream of Jordan at this season, is no small proof of the miracle here recorded. No human agency then known and available could have transported them speedily and safely from bank to bank.

16. The passage should run "rose up, an heap far away, by Adam, the city which is beside Zarthan."

The city of Adam is not named elsewhere, and Zarthan (mentioned here and in marg.

reff.) has also disappeared. It is, however, probably connected with the modern *Kurn Sartabeh* (Horn of Sartabeh), the name given to a lofty and isolated hill some seventeen miles on the river above Jericho.

17. The miraculous passage to the Holy Land through Jordan is not less pregnant with typical meaning than that through the Red Sea (cp. 1 Cor. x. 1, 2). The solemn inauguration of Joshua to his office, and his miraculous attestation, by the same waters with which Jesus was baptized on entering on the public exercise of His ministry (cp. Matt. iii. 16, 17); the choice of twelve men, one from each tribe to be the bearers of the twelve stones, and the builders of the monument erected therewith (cp. 1 Cor. iii. 10; Rev. xxi. 14)—these were divinely ordered occurrences, not without a further bearing than their more immediate one upon Israel. Nor must in this point of view the name "Adam," the place whence flowed to the people the stream which cut them off from the promises, and the failure for the time under the rule of Joshua of the full and rapid flood which supplies the Dead Sea, be overlooked.

IV. 2. *Take you twelve men*] The order is given in the plural, because no doubt the tribes themselves were to choose their own representatives, the choice being approved by Joshua (v. 4). These twelve would be left with Joshua on the hither bank of the river, waiting to receive his orders after the rest of the people had made their way across (iii. 17; iv. 1).

- 4 night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man :  
 5 and Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the  
 6 number of the tribes of the children of Israel : that this may be a sign among you, *that* 'when your children ask *their fathers* 'in  
 7 time to come, saying, What *mean* ye by these stones ? Then ye shall answer them, That 'the waters of Jordan were cut off before the ark of the covenant of the LORD ; when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for  
 8 'a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the  
 9 place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant  
 10 stood : and they are there unto this day. ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua : and the  
 11 people hastened and passed over. And it came to pass, when all the people were clean passed over, that the ark of the LORD  
 12 passed over, and the priests, in the presence of the people. And <sup>a</sup>the children of Reuben, and the children of Gad, and half <sup>a</sup> Num. 32.  
 13 Israel, as Moses spake unto them : about forty thousand <sup>2</sup>pre- 20, 27, 28.  
 14 pared for war passed over before the LORD unto battle, to the plains of Jericho. ¶ On that day the LORD 'magnified Joshua in ' ch. 3. 7.  
 15 the sight of all Israel ; and they feared him, as they feared Moses, all the days of his life. And the LORD spake unto

<sup>1</sup> Heb. *to-morrow*.<sup>2</sup> Or, *ready armed*.

8. *laid them down there*] i.e. in Gilgal (v. 20). Spoken of as the doers of this, because it was done by the twelve who acted for them.

9. Another set of stones is intended than that before mentioned. The one set was erected by the command of God at the spot where they passed the night (v. 3); the other by Joshua on the spot where the priests' feet rested whilst they bore up the ark during the passage of the people. This spot was near, or perhaps on, the eastern brink (cp. iii. 8). These stones would therefore mark the spot at which the people crossed, as the others marked the place in which they lodged the night after the crossing; nor, as the stones would only be reached by the water in flood time, and then by the utmost edge of it, is there any reason why they could not both be seen, and continue in their place as the writer asserts they did up to the time when he wrote.

13. The plains of Jericho, consisting of the higher terrace of the Jordan valley, are almost seven miles broad. The mountains of Judæa here recede somewhat from the

river, and leave a level and fertile space, which, at the time of Joshua's invasion, was principally occupied by a forest of palms. Hence the name "city of palms," Deut. xxxiv. 3.

15. The passage of the priests to the further bank had been already referred to, v. 11; but the writer, in observance of his general plan (cp. introductory remarks to ch. iii.), re-introduces it here as the leading feature in the concluding section of his account, and (as before) with mention of God's special direction about it. The statement that on the removal of the ark the waters of Jordan at once returned to their former level (v. 18), heightens the impression which is especially inculcated throughout,—that the whole transaction was extraordinary and miraculous. The details and incidents of the passage are no doubt open to manifold discussion: but all such discussion will be futile unless it proceed throughout on the admission that we have here before us the record of a distinctly supernatural interposition: cp. *Introd.* p. 1.

<sup>c</sup> ver. 21.  
 Ex. 12. 20.  
 & 13. 14.  
 Deut. 6. 20.  
 Ps. 44. 1.  
 & 78. 3, 4, 5, 6.  
 / ch. 3. 13, 16.  
 ' Ex. 12. 14.  
 Num. 10. 40.

<sup>a</sup> Num. 32.  
 20, 27, 28.

' ch. 3. 7.

- <sup>k</sup> Ex. 25. 16, 22. 16 Joshua, saying, Command the priests that bear <sup>k</sup>the ark of the  
17 testimony, that they come up out of Jordan. Joshua therefore  
commanded the priests, saying, Come ye up out of Jordan.  
18 And it came to pass, when the priests that bare the ark of the  
covenant of the LORD were come up out of the midst of Jordan,  
and the soles of the priests' feet were <sup>l</sup>lifted up unto the dry  
land, that the waters of Jordan returned unto their place, <sup>l</sup>and  
<sup>l</sup> ch. 3. 15. 19 <sup>l</sup>flowed over all his banks, as *they did* before. ¶ And the people  
came up out of Jordan on the tenth day of the first month, and  
<sup>m</sup> ch. 5. 9. 20 encamped <sup>m</sup>in Gilgal, in the east border of Jericho. And <sup>m</sup>those  
<sup>n</sup> ver. 3. 21 twelve stones, which they took out of Jordan, did Joshua pitch  
in Gilgal. And he spake unto the children of Israel, saying,  
<sup>o</sup> ver. 6. 22 saying, What *mean* these stones? Then ye shall let your  
children know, saying, <sup>p</sup>Israel came over this Jordan on dry  
<sup>p</sup> ch. 3. 17. 23 land. For the LORD your God dried up the waters of Jordan  
from before you, until ye were passed over, as the LORD your  
God did to the Red sea, <sup>q</sup>which he dried up from before us,  
24 until we were gone over: <sup>r</sup>that all the people of the earth might  
know the hand of the LORD, that it is <sup>r</sup>mighty: that ye might  
<sup>r</sup>fear the LORD your God <sup>r</sup>for ever.
- CHAP. 5. AND it came to pass, when all the kings of the Amorites,  
which were on the side of Jordan westward, and all the kings of  
the Canaanites, <sup>s</sup>which were by the sea, <sup>s</sup>heard that the LORD  
had dried up the waters of Jordan from before the children of  
Israel, until we were passed over, that their heart melted,  
<sup>t</sup>neither was there spirit in them any more, because of the  
2 children of Israel. ¶ At that time the LORD said unto Joshua,  
Make thee <sup>t</sup>sharp knives, and circumcise again the children of  
3 Israel the second time. And Joshua made him sharp knives,

<sup>q</sup> Ex. 14. 21.  
<sup>r</sup> 1 Kin. 8.  
42, 43.  
Ps. 106. 8.  
<sup>s</sup> Ex. 15. 16.  
1 Chr. 29. 12.  
Ps. 89. 13.  
<sup>t</sup> Ex. 14. 31.  
Deut. 6. 2.  
Jer. 10. 7.  
<sup>u</sup> Num. 13.  
20.  
<sup>v</sup> Ex. 15. 14.  
ch. 2. 9, 10.  
Ps. 48. 6.  
Ezek. 21, 7.  
<sup>w</sup> 1 Kin. 10. 5.  
<sup>x</sup> Ex. 4. 25.

<sup>1</sup> Heb. plucked up.  
<sup>2</sup> Heb. went.

<sup>3</sup> Heb. to-morrow.  
<sup>4</sup> Heb. all days.

<sup>5</sup> Or, knives of flints.

19. Gilgal, mentioned here by anticipation (cp. v. 9), [the modern Jiljölleh (Conder)], was on rising ground (cp. v. 3), and, according to Josephus, nearly five miles from the river, and consequently about two from the city itself. The site of the camp was no doubt fortified by Joshua, as it constituted for some time the abiding foothold in Canaan, whence he sallied forth to subdue the country. It was also the place of safety where the ark, and no doubt also the women, children, cattle, and other property of the people were left. Hence the demolition of Jericho and Ai, strong fortresses in the neighbourhood of Gilgal, was no doubt dictated by sound policy as well as by religious obligations.

V. 1. The Amorites were the principal of those nations which occupied the hill country of Judæa (Gen. x. 16 note); the Canaanites of those that dwelt on the coast and low lands. These words are therefore equivalent to "all the kings of the highlanders, and all the kings of the lowlanders": i.e. the kings of all the tribes of the country.

until we were passed over] The use of the first person has been noted here, and in

verse 6 (cp. Acts xvi. 10), as suggesting the hand of one who himself shared in what he describes. But the text as read (though not written) by the Jewish authorities here, has the third person; as have some MSS., LXX., Vulg., &c.: and a change of person like this in Hebrew, even if the text stand, does not of itself warrant the inference. (Cp. Ps. lxxi. 6.)

2. Make thee sharp knives] Render rather as marg., and cp. marg. ref. and note. Knives of flint or stone were in fact used for circumcision, and retained for that and other sacred purposes, even after iron had become in common use. The rendering of marg. is adopted by almost all ancient versions, by most commentators, and by the Fathers generally, who naturally regarded circumcision wrought by Joshua and by means of knives of stone or rock, as symbolical of the true circumcision wrought by Christ, Who is more than once spoken of as the Rock (cp. 1 Cor. x. 4; Rom. ii. 29; Col. ii. 11). See xxi. 42.

circumcise again, &c.] i.e. make that which once was a circumcised people but is not so now, once more a circumcised people. (See vv. 4-7.)



and circumcised the children of Israel at <sup>1</sup>the hill of the foreskins. And this *is* the cause why Joshua did circumcise: <sup>c</sup>All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came <sup>5</sup>out of Egypt. Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised. For the children of Israel walked <sup>6</sup>forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that <sup>e</sup>he would not show them the land, which the LORD swore unto their fathers that he would give us, <sup>h</sup>a land that floweth with milk and honey. And <sup>7</sup>their children, *whom* he raised up in their stead, *them* Joshua circumcised: for they were uncircumcised, because they <sup>8</sup>had not circumcised them by the way. And it came to pass, <sup>2</sup>when they had done circumcising all the people, that they

<sup>c</sup> Num. 14. 20.  
& 26. 64, 65.  
Deut. 2. 16.

<sup>f</sup> Num. 14. 33.  
Deut. 1. 3. & 2. 7, 14.  
<sup>g</sup> Ps. 95. 10.  
<sup>h</sup> Num. 14. 23.  
<sup>i</sup> Ps. 95. 11.  
<sup>j</sup> Heb. 3. 11.  
<sup>k</sup> Ex. 3. 8.  
<sup>l</sup> Num. 14. 31.  
Deut. 1. 39.

<sup>1</sup> Or, Gibeah-haaraloth.

<sup>2</sup> Heb. *when the people had made an end to be circumcised.*

3. *the hill of the foreskins*] *i.e.* the hill where the foreskins, the emblem of all worldly and carnal affections, were buried. (Cp. Col. ii. 11-13; iii. 1-6.)

4-7. Of the whole nation those only were already circumcised at the time of the passage of the Jordan who had been under twenty years of age at the time of the murmuring and consequent rejection at Kadesh (cp. marg. ref.). These would have been circumcised before they left Egypt, and there would still survive of them more than a quarter of a million of thirty-eight years old and upwards.

The statements of these verses are of a general kind. The "forty years" of v. 6 is a round number, and the statement in the latter part of v. 5 cannot be strictly accurate. For there must have been male children born in the wilderness during the first year after the Exodus, and these must have been circumcised before the celebration of the Passover at Sinai in the first month of the second year (cp. Num. ix. 1-5, and Ex. xii. 48). The statements of the verses are, however, sufficiently close to the facts for the purpose in hand; namely, to render a reason for the general circumcising which is here recorded.

The reason why circumcision was omitted in the wilderness, was that the sentence of Num. xiv. 28 seq. placed the whole nation for the time under a ban; and that the discontinuance of circumcision, and the consequent omission of the Passover, was a consequence and a token of that ban. The rejection was not, indeed, total, for the children of the murmurers were to enter into the rest; nor final, for when the children had borne the punishment of the fathers' sins for the appointed years, and the murmurers were dead, then it was to be removed, as now by Joshua. But for the time the Covenant was abrogated, though

God's purpose to restore it was from the first made known, and confirmed by the visible marks of His favour which He still vouchsafed to bestow during the wandering.

The years of rejection were indeed exhausted before the death of Moses (cp. Deut. ii. 14): but God would not call upon the people to renew their engagement to Him until He had first given them glorious proof of His will and power to fulfil His engagements to them. So He gave them the first fruits of the promised inheritance—the kingdoms of Sihon and Og; and through a miracle planted their feet on the very soil that still remained to be conquered; and then recalled them to His Covenant. It is to be noted, too, that they were just about to go to war against foes mightier than themselves. Their only hope of success lay in the help of God. At such a crisis the need of full communion with God would be felt indeed; and the blessing and strength of it are accordingly granted.

The revival of the two great ordinance—circumcision and the Passover—after so long an intermission could not but awaken the zeal and invigorate the faith and fortitude of the people. Both as seals and as means of grace and God's good purpose towards them then, the general circumcision of the people, followed up by the solemn celebration of the Passover—the one formally restoring the Covenant and reconciling them nationally to God, the other ratifying and confirming all that circumcision intended—were at this juncture most opportune.

8. The circumcision must have taken place on the day after the passage of Jordan, *i.e.* the 11th Nisan, and the Passover was kept on the 14th of the same month. For so long at least, they who had been circumcised would be disabled from war (cp. marg. ref.), though they would not neces-

- \* See Gen. 31. 25.  
 † Gen. 34. 14.  
 Ezek. 20. 7.  
 & 23. 3, 8.  
 † ch. 4. 19.  
 † Ex. 12. 6.  
 Num. 9. 5.
- 9 abode in their places in the camp, <sup>†</sup>till they were whole. And the LORD said unto Joshua, This day have I rolled away <sup>†</sup>the reproach of Egypt from off you. Wherefore the name of the place is called <sup>†</sup>Gilgal unto this day. ¶ And the children of Israel encamped in Gilgal, and kept the passover <sup>†</sup>on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.
- 11 And <sup>†</sup>the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood <sup>†</sup>a man over against him <sup>†</sup>with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?* And he said, Nay; but *as captain of the host of the LORD am I now come.* And Joshua <sup>†</sup>fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, *Loose thy shoe from off thy foot; for the place whereon thou standest is holy.* And Joshua **CHAP. 6.** did so. (NOW Jericho <sup>†</sup>was straitly shut up because of the children of Israel: none went out, and none came in.) And

‡ Gen. 18. 2.  
 & 32. 24.  
 Ex. 23. 23.  
 Zech. 1. 8.  
 Acts. 1. 10.  
 ‡ Num. 22. 23.  
 ‡ Gen. 17. 3.  
 ‡ Ex. 3. 5.  
 Acts 7. 33.

<sup>1</sup> That is, *Rolling.*

<sup>2</sup> Or, *prince.* See Exod. 23. 20. Dan. 10. 13, 21.

& 12. 1. Rev. 12. 7. & 10. 11, 14.

<sup>3</sup> Heb. *did shut up, and was shut up.*

sarily be debarred from keeping the feast. The submission of the people to the rite was a proof of faith, even though we remember that the panic of the Canaanites (v. 1) would render any immediate attack from them unlikely, and that there must have been a large number of "men of war" who would not need to be circumsised at all (see note on v. 4).

9. *the reproach of Egypt*] i.e. "reproach proceeding from Egypt." The expression probably refers to taunts actually uttered by the Egyptians against Israel, because of their long wanderings in the desert and failures to acquire a settlement in Canaan (cp. Ex. xxxii. 12; Num. xiv. 13-16; Deut. ix. 28 and xxxii. 27). These reproaches were now to end; for they had actually entered Canaan, and the restoration of the Covenant was a pledge from God to accomplish what was begun for them.

11. *old corn of the land*] Rather "produce of the land," the new corn just coming in at the time of the Passover. (So in v. 12.) *on the morrow after the passover*] These words denote in Num. xxxiii. 3 the 15th Nisan, but must here apparently mean the 16th. For the Israelites could not lawfully eat of the new corn until the first fruits of it had been presented, and this was done on "the morrow after the Sabbath," i.e. the morrow after the first day of unleavened bread, which was to be observed as a Sabbath, and is therefore so called. (Cp. Lev. xxiii. 7, 11, 14.)

The term Passover, which is sometimes used for the lamb slain on the evening of

the 14th Nisan, sometimes for the paschal meal, sometimes for the whole eight days' festival, here means the first great day of the eight, the Sabbath of the first holy convocation.

13. *a man*] See notes on Gen. xii. 7; xviii. 2. The appearance was that of God manifested in the Person of His Word. Hence the command of v. 15. That the appearance was not in a vision merely is clear from the fact that Joshua "went unto Him" and addressed Him.

14. *captain of the host of the LORD*] i.e. of the angelic host, the host of heaven (cp. 1 K. xxii. 19; 1 Sam. i. 3, &c.). The armed people of Israel are never called "the host of the Lord," though once spoken of in Ex. xii. 41 as "all the hosts of the Lord." The Divine Person intimates that He, the Prince (see marg. reff.) of the Angels had come to lead Israel in the coming strife, and to overthrow by heavenly might the armies and the strongholds of God's and Israel's enemies. Accordingly, the capture of Jericho and the destruction of the Canaanites generally form a fit type of a grander and more complete conquest and excision of the powers of evil which yet waits accomplishment. (Cp. with this verse Matt. xxv. 31; 2 Thess. i. 7, 8.)

VI. 1. This verse is strictly parenthetical. It is inserted to explain the declaration commenced v. 14, and interrupted by Joshua's question and obeisance v. 14, 15, but resumed in v. 2.

*straitly shut up*] See marg., i.e., not only shut, but barred and bolted.

the LORD said unto Joshua, See, <sup>a</sup> "I have given into thine hand Jericho, and the <sup>b</sup> 'king thereof, and the mighty men of valour. And ye shall compass the city, all <sup>c</sup> ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven 'trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down <sup>d</sup> 'flat, and the people shall ascend up every man straight before him. ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. ¶ And it came to pass, when Joshua had

<sup>a</sup> ch. 2. 9, 21.

<sup>b</sup> & 8. 1.

<sup>c</sup> Deut. 7. 21.

<sup>e</sup> See Judg.

7. 16, 22.

<sup>d</sup> Num. 10. 8.

<sup>1</sup> Heb. *under it*.

3-6. The command of the Lord as to the mode in which the fall of Jericho should be brought about is given in these verses in a condensed form. Further details (see *rr.* 8-10, 16, 17, &c.), were, no doubt, amongst the commands given to Joshua by the Angel.

4. *trumpets of rams' horns* Render rather here and in verses 5, 6, 8, &c., "trumpets of jubilee" (cp. Lev. xxv. 10 note). The instrument is more correctly rendered "cornet" (see Lev. xxv. 9, note).

Various attempts have been made to explain the fall of Jericho by natural causes, as, *e.g.*, by the undermining of the walls, or by an earthquake, or by a sudden assault. But the narrative of this chapter does not afford the slightest warrant for any such explanations; indeed it is totally inconsistent with them. It must be taken as it stands; and so taken it intends, beyond all doubt, to narrate a miracle, or rather a series of miracles.

In the belief that a record is not necessarily unhistorical because it is miraculous, never perhaps was a miracle more needed than that which gave Jericho to Joshua. Its lofty walls and well-fenced gates made it simply impregnable to the Israelites—a nomad people, reared in the desert, destitute alike of the engines of war for assaulting a fortified town, and of skill and experience in the use of them if they had had them. Nothing but a direct interference of the Almighty could in a week's time give a city like Jericho, thoroughly on its guard and prepared (cp. ii. 9 seq. and vi. 1), to besiegers situated as were Joshua and the Israelites.

The fall of Jericho cogently taught the inhabitants of Canaan that the successes of Israel were not mere human triumphs of man against man, and that the God of Israel was not as "the gods of the countries." This lesson some of them at least learnt to their salvation, *e.g.*, Rahab and

the Gibeonites. Further, ensuing close upon the miraculous passage of Jordan, it was impressed on the people, prone ever to be led by the senses, that the same God Who had delivered their fathers out of Egypt and led them through the Red Sea, was with Joshua no less effectually than He had been with Moses.

And the details of the orders given by God to Joshua (*rr.* 3-5) illustrate this last point further. The trumpets employed were not the silver trumpets used for signalling the marshalling of the host and for other warlike purposes (cp. Num. x. 2), but the curved horns employed for ushering in the Jubilee and the Sabbatical Year (LXX., *σαλμυγες ισαι*: cp. Lev. xxiii. 24 note). The trumpets were borne by priests, and were seven in number; the processions round Jericho were to be made on seven days, and seven times on the seventh day, thus laying a stress on the sacred number seven, which was an emblem more especially of the work of God. The Ark of God also, the seat of His special Presence, was carried round the city. All these particulars were calculated to set forth symbolically, and in a mode sure to arrest the attention of the people, the fact that their triumph was wholly due to the might of the Lord, and to that Covenant which made their cause His.

7. *he said* The reading in the Hebrew text is "they said." Joshua no doubt issued his orders through the "officers of the people" (cp. i. 10).

*him that is armed* i.e. the warriors generally, not a division only. "The rearguard" (*r.* 9) was merely a detachment, and not a substantial portion of the host; and was told off, perhaps, from the tribe of Dan (cp. marg. ref.) to close the procession and guard the ark from behind. Thus the order would be, (1) the warriors, (2) the seven priests blowing the cornets, (3) the ark, (4) the rear-guard.

- spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, <sup>c</sup>and the <sup>1</sup>rereward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor <sup>2</sup>make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then I shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp. ¶And Joshua rose early in the morning, <sup>f</sup>and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be <sup>3</sup>accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because <sup>g</sup>she hid the messengers that we sent. And ye, <sup>h</sup>in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, <sup>i</sup>and trouble it. But all the silver, and gold, and vessels of brass and iron, *are* <sup>4</sup>consecrated unto the LORD: they shall come into the treasury of the LORD. ¶So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that <sup>k</sup>the wall fell down <sup>5</sup>flat, so that the people went up into the city, every man straight before him, and they took the city. And they <sup>6</sup>utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. ¶But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the

<sup>c</sup> ch. 2. 4.  
<sup>d</sup> Deut. 7. 26.  
 & 13. 17.  
 ch. 7. 1, 11,  
 12.  
<sup>e</sup> ch. 7. 25.  
<sup>f</sup> 1 Kin. 18. 17.  
 18.  
 Jonah 1. 12.

<sup>g</sup> ver 5.  
 Heb. 11. 30.

<sup>h</sup> Deut. 7. 2.

<sup>1</sup> Heb. *gathering host*.  
<sup>2</sup> Heb. *make your voice to be heard*.

<sup>3</sup> Or, *devoted*, Mic. 4. 13.

<sup>4</sup> Heb. *holiness*.  
<sup>5</sup> Heb. *under it*.

15. *on the seventh day*] Most probably a Sabbath day. The rising early would be necessary to give time for encompassing the city seven times. Jericho appears to have been a city of considerable size and population; and each passage of the large host round it could hardly have taken less than an hour and a half. Thus, with the necessary intervals of rest, the evening would be at hand when Joshua gave the signal to shout (v. 16); and the work of slaughter was probably commenced just as the hours of the Sabbath were passed.

17. *accursed*] Better as in marg., "devoted" (Lev. xxvii. 28 note). In other cases the inhabitants only of the towns were slain; their cattle and property became the booty of the victors. But Jericho, as the first Canaanitish city that was captured, was devoted by Israel as first-fruits to God, as a token that Israel received all the land from Him. Every living thing was put to death (Rahab and her household excepted) as a sacrifice to God, and the indestructible goods were (v. 19) brought into the treasury of the Sanctuary.

- 23 woman, and all that she hath, "as ye sware unto her. And the young men that were spies went in, and brought out Rahab, "and her father, and her mother, and her brethren, and all that she had; and they brought out all her <sup>1</sup>kindred, and left them  
 24 without the camp of Israel. And they burnt the city with fire, and all that *was* therein: <sup>2</sup>only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the  
 25 house of the LORD. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and "she dwelleth in Israel *even* unto this day; because she hid the  
 26 messengers, which Joshua sent to spy out Jericho. ¶And Joshua adjured *them* at that time, saying, <sup>3</sup>Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his  
 27 youngest son shall he set up the gates of it. ¶"So the LORD was with Joshua; and <sup>4</sup>his fame was noised throughout all the country.

**CHAP. 7.** BUT the children of Israel committed a trespass in the accursed thing: for <sup>5</sup>Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against

<sup>1</sup> Heb. *families*.

<sup>2</sup> 1 Chr. 2. 7, *Achar*.

<sup>3</sup> Or, *Zimri*, 1 Chr. 2. 6.

23. The part of the wall adjoining Rahab's house had not fallen along with the rest. Rahab and "all that she had," i.e., the persons belonging to her household, were brought out and "left without the camp of Israel." These words—literally "made to rest outside the camp of Israel"—indicate that being still in their heathenism, they were separated from the camp of the Lord. This was only for a time. They desired, and eventually obtained, admission to the Covenant of the chosen people of God (r. 25).

25. *even unto this day*] These words are rightly noted as implying that the narrative was written not long after the occurrences which it records.

26. *adjured*] i.e. put an oath upon them; or, perhaps, actually caused them themselves to take an oath (cp. Matt. xxvi. 63). The words of the oath have in the original a rhythmical character which would tend to keep them on the lips and in the memory of the people.

*buildeth this city*] i.e. rebuilds the fortifications. Jericho was at once occupied by the Benjamites (xviii. 21), and the natural advantages of the situation were such that it would not be likely to be left long desolate. Joshua speaks in the text as a warrior. He lays a ban on the re-erection of those lofty walls which had bidden defiance to God's host, and been by God's signal interposition overthrown. Hiel, the Bethelite, reckless of the prophecy recorded in our text, began and completed the circumvallation of the city a second time (see marg. ref.). Hiel did not found a new city but only fortified an existing one.

*he shall lay the foundation thereof in his*

*first-born*] i.e. when he begins this work his eldest son shall die, when he completes it his youngest shall die (see 1 K. xvi. 34 note).

This chapter read in the light of the New Testament has indications of a further import and bearing than such as concerned Joshua and the Jews. As Joshua, the leader and captain of the Jewish theocracy, is a type of Christ, so is Jericho to be taken (with all Christian expositors) as a type of the powers opposed to Christ and His cause. The times which prepare for the close of God's present dispensation are signified in the days during which the people obeyed and waited; as the number of those days, seven, the number of perfection, represents that "fullness of time," known only to God, at which His dispensation will culminate and close. Thus the circumstances which lead up to the fall of Jericho are an acted prophecy, as was that fall itself, which sets forth the overthrow of all that resists the kingdom of which Christ is the head; and particularly the day of judgment, in which that overthrow will be fully and finally accomplished. St. Paul, in describing that day, seems to borrow his imagery from this chapter (see 1 Thess. iv. 16).

VII. 1. *committed a trespass*] (cp. Lev. v. 15 note), "acted treacherously and committed a breach of faith." This suitably describes the sin of Achan, who had purloined and hidden away that which had been dedicated to God by the ban (vi. 19).

The "trespass" was the act of one man, yet is imputed to all Israel, who also share in the penalty of it (r. 5). This is not to be explained as though all the people

<sup>m</sup> ch. 2. 14.  
<sup>Heb.</sup> 11. 31.

<sup>n</sup> ch. 2. 13.

<sup>o</sup> ver. 10.

<sup>p</sup> See Matt. 1. 5.

<sup>q</sup> 1 Kin. 10. 34.

<sup>r</sup> ch. 1. 5.

<sup>s</sup> ch. 2. 1, 3.

<sup>a</sup> ch. 22. 20.

- 2 the children of Israel. ¶ And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And 3 the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let <sup>1</sup>about two or three thousand men go up and smite Ai; and make not 4 all the people to labour thither; for they *are but* few. So there went up thither of the people about three thousand men: <sup>2</sup>and 5 they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them <sup>3</sup>in the going down: wherefore <sup>4</sup>the hearts of the people melted, and 6 became as water. ¶ And Joshua <sup>5</sup>rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and <sup>6</sup>put dust upon their 7 heads. And Joshua said, Alas, O Lord God, <sup>7</sup>wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had 8 been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their <sup>8</sup>backs before their 9 enemies! For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and <sup>9</sup>cut off our name from the earth: and <sup>10</sup>what wilt thou do unto thy 10 great name? ¶ And the LORD said unto Joshua, Get thee up; 11 wherefore <sup>11</sup>liest thou thus upon thy face? <sup>12</sup>Israel hath sinned, and they have also transgressed my covenant which I commanded them: <sup>13</sup>for they have even taken of the accursed thing, and have also stolen, and <sup>14</sup>dissembled also, and they have put *it*
- <sup>1</sup> Heb. about 2000 men, or about 3000 men. <sup>2</sup> Or, in Morad. <sup>3</sup> Heb. fullest. <sup>4</sup> Heb. fullest. <sup>5</sup> Heb. fullest. <sup>6</sup> Heb. fullest. <sup>7</sup> Heb. fullest. <sup>8</sup> Heb. fullest. <sup>9</sup> Heb. fullest. <sup>10</sup> Heb. fullest. <sup>11</sup> Heb. fullest. <sup>12</sup> Heb. fullest. <sup>13</sup> Heb. fullest. <sup>14</sup> Heb. fullest.

participated in the covetousness which led to Achan's sin (*r.* 21). The nation as a nation was in Covenant with God, and is treated by Him not merely as a number of individuals living together for their own purposes under common institutions, but as a Divinely constituted organic whole. Hence the sin of Achan defiled the other members of the community as well as himself, and robbed the people collectively of holiness before God and acceptableness with Him. Israel had in the person of Achan broken the Covenant (*r.* 11); God therefore would no more drive out the Canaanites before them.

*the accursed thing*] Rather "in that which had been devoted or dedicated." Achan in diverting any of these devoted things to his own purposes, committed the sin of sacrilege, that of Ananias and Sapphira. (Acts v. 2, 3.)

*Achan, or Achar*] (*marg. ref.*) the *n* and *r* being interchanged, perhaps for the sake of accommodating the name to the noun *achar*, "trouble" (*r.* 25). *Zabdi* is generally identified with the *Zurri* of I Chr. ii. 6. *Zerah* was twin brother of Pharez and son of Judah (Gen. xxxviii. 30). In this genealogy, as in others, several generations are omitted, most likely those which intervened between Zerah and Zabdi, and which covered the space between the migration of Jacob's

household to Egypt and the Exodus. (Num. xxvi. 5, see note).

2. *Ai, Bethel*] See Gen. xii. 8 note. [Modern travellers place the former at Khan Haiy, in the neighbourhood of Deir Diwan.]

3. The total population of Ai was about twelve thousand (viii. 25). It could therefore hardly muster three thousand warriors.

5. *Shebarim*] Rather, perhaps, "the stone quarries." The smallness of the slaughter amongst the Israelites indicates that they fled early, probably without real conflict in battle.

6. On these signs of mourning, *ep. marg. ref.* and Lev. x. 6; Num. xx. 6; 1 Sam. iv. 12.

9. *what wilt thou do unto thy great name?*] *i.e.* "after the Canaanites have cut off our name what will become of Thy Name?" This bold expostulation, that of one wrestling in sore need with God in prayer, like the similar appeals of Moses in earlier emergencies (*ep. marg. ref.*), is based upon God's past promises and mercies. What would be said of God by the heathen if now He permitted Israel to be destroyed?

10. God's answer is given directly, and in terms of reproof. Joshua must not lie helpless before God; the cause of the calamity was to be discovered.

11. *also stolen, and dissembled also*] The anger of God and the heinousness of Israel's

- 12 even among their own stuff. <sup>m</sup>Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because <sup>n</sup>they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, <sup>p</sup>sanctify the people, and say, <sup>p</sup>Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which <sup>q</sup>the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. <sup>r</sup>And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath <sup>s</sup>transgressed the covenant of the LORD, and because he <sup>t</sup>hath wrought <sup>t</sup>folly in Israel. ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, <sup>u</sup>was taken. And Joshua said unto Achan, My son, <sup>v</sup>give, I pray thee, glory to the LORD God of Israel, <sup>w</sup>and make confession unto him; and <sup>x</sup>tell me now what thou hast done; hide <sup>y</sup>it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred

<sup>m</sup> See Num. 14. 45. Judg. 2. 14. <sup>n</sup> Deut. 7. 26.

<sup>o</sup> Ex. 19. 10. <sup>p</sup> ch. 3. 5.

<sup>q</sup> Prov. 16. 33.

<sup>r</sup> See 1 Sam. 14. 38, 39. <sup>s</sup> vor. 11. <sup>t</sup> Gen. 34. 7. Judg. 20. 6.

<sup>u</sup> 1 Sam. 14. 42.

<sup>v</sup> See 1 Sam. 6. 5. Jer. 13. 16. John 9. 24. <sup>w</sup> Num. 5. 6, 7. <sup>x</sup> 2 Chr. 30. 22. <sup>y</sup> Ps. 51. 3. Dan. 9. 4. <sup>z</sup> 1 Sam. 14. 43.

<sup>1</sup> Or, *wickedness*.

sin are marked by the accumulation of clause upon clause. As a climax they had even appropriated to their own use the consecrated property purloined from God.

12. *accursed*] Cp. vi. 17, 18.

14. *the LORD taketh*] i.e. by lot. The Hebrew word for lot suggests that small stones, probably white and black ones, were used. These were probably drawn from a chest (cp. the expressions in xviii. 11, and xix. 1). The lot was regarded as directed in its result by God (marg. ref.); and hence was used on many important occasions by the Jews and by other nations in ancient times. *E.g.* (1.), for apportionment, as of Canaan among the Twelve Tribes (Num. xxvi. 55); of the Levitical cities (Josh. xxi. 4 seq.); of spoil or captives taken in war (Joel iii. 3). (2.) For detection of the guilty, as in the case of Achan, Jonathan (1 Sam. xiv. 42), and Jonah (Jon. i. 7). (3.) For determining the persons to undertake a dangerous or warlike enterprise (Judg. xx. 10). (4.) For making appointment to important functions (Lev. xvi. 8 seq.; Acts i. 26); or for sharing the duties or privileges of an office amongst those concerned (1 Chr. xxiv. 31; Luke i. 9). The casting of lots before Haman (Esth. iii. 7) seems to have been with a view of de-

termining the lucky day for his undertaking against the Jews. One passage (Prov. xviii. 18) perhaps points also to the employment of the lot to decide litigation.

15. *burnt with fire*] i.e. after he had been put to death by stoning (v. 25; Lev. xx. 14).

19. *give glory to the LORD*] A form of solemn adjuration by which the person addressed was called upon before God to declare the truth. The phrase assumes that the glory of God is always promoted by manifestation of the truth (cp. marg. ref.).

21. *a goodly Babylonish garment*] Literally "a robe or cloak of Shinar," the plain in which Babylon was situated (Gen. x. 10). It was a long robe such as was worn by kings on state occasions (Jonah iii. 6), and by prophets (1 K. xix. 13; Zech. xiii. 4). The Assyrians were in early times famous for the manufacture of beautiful dyed and richly embroidered robes (cp. Ezek. xxiii. 15). That such a robe should be found in a Canaanitish city is natural enough. The productions of the far East found their way through Palestine both southward towards Egypt and westward through Tyre to the countries bordering on the Mediterranean. (Cp. Ezek. xxvii. 24 and the context.)

- shekels of silver, and a <sup>1</sup>wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.
- 22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and <sup>2</sup>laid them out before the LORD. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had:
- 23 and they brought them unto <sup>3</sup>the valley of Achor. And Joshua said, <sup>4</sup>Why hast thou troubled us? the LORD shall trouble thee this day. <sup>5</sup>And all Israel stoned him with stones, and burned 26 them with fire, after they had stoned them with stones. And they <sup>6</sup>raised over him a great heap of stones unto this day. So <sup>7</sup>the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, <sup>8</sup>The valley of <sup>9</sup>Achor, unto this day.
- CHAP. 8.** AND the LORD said unto Joshua, <sup>10</sup>Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, <sup>11</sup>I have given into thy hand the king of Ai, 2 and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only <sup>12</sup>the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.
- 3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of 4 valour, and sent them away by night. And he commanded them,

<sup>a</sup> ver. 26.  
ch. 15. 7.  
<sup>b</sup> ch. 6. 18.  
1 Chr. 2. 7.  
Gal. 5. 12.  
<sup>c</sup> Deut. 17. 5.  
<sup>d</sup> Lam. 3. 53.  
<sup>e</sup> Deut. 13. 17.  
2 Sam. 21. 14.  
<sup>f</sup> ver. 24.  
Isai. 65. 10.  
Hos. 2. 15.  
<sup>g</sup> Deut. 1. 21.  
& 7. 18.  
& 31. 8.  
ch. 1. 9.  
<sup>h</sup> ch. 6. 2.  
<sup>i</sup> ch. 6. 21.  
<sup>j</sup> Deut. 20.  
11.

<sup>1</sup> Heb. *tongue*.

<sup>2</sup> Heb. *poured*.

<sup>3</sup> That is, *Trouble*.

*wedge of gold*] i.e. some implement or ornament of gold shaped like a wedge or tongue. The name *lingula* was given by the Romans to a spoon and to an oblong dagger made in shape of a tongue. The weight of this "wedge" was fifty shekels, i.e. about twenty-five ounces (see Ex. xxxviii. 24 note). The silver was under the rest of the stolen property. The mantle would naturally be placed uppermost, and be used to cover up the others.

24. The sin had been national (v. 1 note), and accordingly the expiation of it was no less so. The whole nation, no doubt through its usual representatives, took part in executing the sentence. Achan had fallen by his own act under the ban (vi. 18), and consequently he and his were treated as were communities thus devoted (Deut. xiii. 15-17). It would appear too that Achan's family must have been accomplices in his sin; for the stolen spoil could hardly have been concealed in his tent without their being privy thereto.

26. *a great heap of stones*] As a memorial of Achan's sin and its punishment. (Cp. viii. 29; 2 Sam. xviii. 17.)

*the valley of Achor*] Cp. marg. ref. This valley formed part of the northern border of Judah (xv. 7); and must therefore have

lain amongst the ridges which cross the plain to the south of Jericho. But its exact site is uncertain. [Conder identifies it with Wady Kelt.]

VIII. 1. God rouses Joshua from his dejection (vii. 6), and bids him march against Ai with the main body. Though Ai was but a small city (cp. v. 25 and vii. 3), yet the discouragement of the people rendered it inexpedient to send a second time a mere detachment against it; and the people of Ai had, as appears from v. 17, help from Bethel, and possibly from other places also. It was fitting too that all the people should witness with their own eyes the happy consequences of having faithfully put away the sin which had separated them from God.

3. *thirty thousand men*] Comparing vv. 8 and 12 ("five thousand men"), there is probably a mistake in the numbers of this verse, where an early copyist may have written the sign for 30,000 instead of that for 5,000.

*sent them away by night*] The selected 5,000 would accordingly post themselves in the main ravine between Ai and Bethel in the night and early morning. The neighbourhood in which Ai was situated is described as "a wild entanglement of hill and



- saying, Behold, <sup>e</sup>ye shall lie in wait against the city, *even* behind <sup>e</sup>Judg. 20.29.  
 5 the city: go not very far from the city, but be ye all ready: and  
 I, and all the people that *are* with me, will approach unto the  
 city: and it shall come to pass, when they come out against us,  
 6 as at the first, that <sup>f</sup>we will flee before them, (for they will come  
 out after us) till we have <sup>g</sup>drawn them from the city: for they  
 will say, They flee before us, as at the first: therefore we will flee  
 7 before them. Then ye shall rise up from the ambush, and seize  
 upon the city: for the LORD your God will deliver it into your  
 8 hand. And it shall be, when ye have taken the city, *that* ye shall  
 set the city on fire: according to the commandment of the LORD  
 9 shall ye do. <sup>h</sup>Sec, I have commanded you. Joshua therefore  
 sent them forth: and they went to lie in ambush, and abode  
 between Beth-el and Ai, on the west side of Ai: but Joshua  
 10 lodged that night among the people. <sup>i</sup>¶ And Joshua rose up  
 early in the morning, and numbered the people, and went up,  
 11 he and the elders of Israel, before the people to Ai. <sup>k</sup>And all <sup>k</sup>ver. 3.  
 the people, *even the people* of war that *were* with him, went up,  
 and drew nigh, and came before the city, and pitched on the  
 north side of Ai: now *there was* a valley between them and Ai.  
 12 And he took about five thousand men, and set them to lie in  
 ambush between Beth-el and Ai, on the west side <sup>l</sup>of the city.  
 13 And when they had set the people, *even* all the host that *was* on  
 the north of the city, and <sup>m</sup>their liers in wait on the west of  
 the city, Joshua went that night into the midst of the valley.  
 14 ¶ And it came to pass, when the king of Ai saw *it*, that they  
 hastened and rose up early, and the men of the city went out  
 against Israel to battle, he and all his people, at a time ap-  
 pointed, before the plain: but he <sup>n</sup>wist not that *there were* liers-  
 15 in ambush against him behind the city. And Joshua and all  
 Israel <sup>o</sup>made as if they were beaten before them, and fled by the  
 16 way of the wilderness. And all the people that *were* in Ai were  
 called together to pursue after them: and they pursued after  
 17 Joshua, and were drawn away from the city. And there was  
 not a man left in Ai or Beth-el, that went not out after Israel:  
 18 and they left the city open, and pursued after Israel. And  
 the LORD said unto Joshua, Stretch out the spear that *is* in  
 thy hand toward Ai; for I will give it into thine hand. And

<sup>l</sup> Heb. pulled.<sup>2</sup> Or, of Ai.<sup>3</sup> Heb. their lying in wait, ver. 4.

valley;" and amidst its recesses the detachment could easily shelter itself from observation until Joshua's other measures were taken.

10. *numbered the people*] Rather, perhaps, "mustered" or "arrayed" them for their march. The distance from the camp at Gilgal to Ai is about fifteen miles. In the evening of the day after the despatch of the 5,000 liers in wait, Joshua and the host might make their appearance in the neighbourhood of the city.

12. *he took*] Rather "had taken;" the words refer to the ambuscade which Joshua had detached during the previous night.

13. Joshua went down by night into the valley where he would be seen at daylight by the men of Ai, and was accompanied no doubt by a picked body of troops. The king of Ai, in the morning, would see

neither the ambush in his rear, nor the whole of the great host of Israel amongst the hills away to the north on his left; but supposing, as it appears, that the Israelites before him were a body detached as on the former occasion to assail his city, he sallied out promptly to attack them.

14. *at a time appointed*] Rather, "at the place appointed," i.e. some spot suitable for the drawing up of his men, which had been assigned beforehand. This was "before the plain," i.e. it was at the entrance of the depressed tract of land which runs down to the Jordan valley, up which lay the route of the Israelites from Gilgal to Ai.

17. *or Bethel*] See r. 1 note.

18. No doubt Joshua had ascended the heights, most likely those to the north of the valley, so as to separate himself from the flying Israelites on the lower ground,

<sup>f</sup> Judg. 20.34.

Eccles. 9. 12.

<sup>h</sup> Judg. 20.  
36, &c.<sup>g</sup> 2 Sam. 13.  
28.

- Joshua stretched out the spear that *he had* in his hand toward  
 19 the city. And the ambush arose quickly out of their place, and  
 they ran as soon as he had stretched out his hand: and they  
 entered into the city, and took it, and hasted and set the city on  
 20 fire. And when the men of Ai looked behind them, they saw,  
 and, behold, the smoke of the city ascended up to heaven, and  
 they had no <sup>1</sup>power to flee this way or that way: and the people  
 21 that fled to the wilderness turned back upon the pursuers. And  
 when Joshua and all Israel saw that the ambush had taken the  
 city, and that the smoke of the city ascended, then they turned  
 22 again, and slew the men of Ai. And the other issued out of the  
 city against them; so they were in the midst of Israel, some on  
 this side, and some on that side: and they smote them, so that  
 ' Deut. 7. 2. 23 they <sup>1</sup>let none of them remain or escape. And the king of Ai  
 24 they took alive, and brought him to Joshua. And it came to  
 pass, when Israel had made an end of slaying all the inhabitants  
 of Ai in the field, in the wilderness wherein they chased them,  
 and when they were all fallen on the edge of the sword, until  
 they were consumed, that all the Israelites returned unto Ai,  
 25 and smote it with the edge of the sword. And so it was, that all  
 that fell that day, both of men and women, were twelve thou-  
 26 sand, *even* all the men of Ai. For Joshua drew not his hand  
 back, wherewith he stretched out the spear, until he had utterly  
 27 destroyed all the inhabitants of Ai. <sup>2</sup>Only the cattle and the  
 spoil of that city Israel took for a prey unto themselves, accord-  
 ing unto the word of the LORD which he <sup>3</sup>commanded Joshua.  
 28 And Joshua burnt Ai, and made it <sup>4</sup>an heap for ever, *even* a  
 29 desolation unto this day. <sup>5</sup>And the king of Ai he hanged on a  
 tree until eventide: <sup>6</sup>and as soon as the sun was down, Joshua  
 commanded that they should take his carcase down from the  
 tree, and cast it at the entering of the gate of the city, and  
<sup>7</sup>raise thereon a great heap of stones, that remaineth unto this  
 30 day. ¶ Then Joshua built an altar unto the LORD God of Israel,  
 31 <sup>8</sup>in mount Ebal, as Moses the servant of the LORD commanded
- <sup>1</sup> Num. 31. 22, 26.  
<sup>2</sup> ver. 2.  
<sup>3</sup> Deut. 15. 16.  
<sup>4</sup> ch. 10. 26.  
<sup>5</sup> Ps. 107. 40.  
<sup>6</sup> & 110. 5.  
<sup>7</sup> ch. 10. 27.  
<sup>8</sup> ch. 7. 26.  
 & 10. 27.  
<sup>9</sup> Deut. 27. 4, 5.

<sup>1</sup> Heb. *hand*.

and to be visible to the men in ambush behind the city. He now, at the command of God, gives the appointed signal to the ambush.

29. Cp. Deut. xxi. 22, 23 notes.

30-35. The account of this solemnity is very brief. An acquaintance with Deut. xxvii. is evidently pre-supposed; and the three several acts of which the solemnity consisted are only so far distinctly named as is necessary to show that the commands of Moses there given were fully carried out by Joshua.

It is difficult to escape the conviction that these verses are here out of their proper and original place. The connection between viii. 29, and ix. 1, is natural and obvious; and in ix. 3, the fraud of the Gibeonites is represented as growing out of the alarm caused by the fall of Jericho and Ai. It is, moreover, extremely unlikely that a solemnity of this nature in the very centre of the country should be undertaken by Joshua whilst the whole surrounding district was in the hands of the enemy; or that, if undertaken, it would have been carried out un-

molested. "And the strangers that were conversant among them" (r. 35), were present at it. The distance from Gilgal in the Jordan valley to Mount Ebal is fully thirty miles, unless—as is unlikely—another Gilgal (Deut. xi. 29 note) be meant; and so vast a host, with its non-effective followers (r. 35), could certainly not have accomplished a march like this through a difficult country and a hostile population in less than three days. Moreover in ix. 6, x. 6, 15, 43, the Israelites are spoken of as still encamping at Gilgal.

It is on the whole likely that, for these and other reasons, this passage does not, in our present Bible, stand in its proper context; and it has been conjectured that the place from which these six verses have been transferred is the end of chapter xi. The "then" with which r. 30 opens in our present text may well have served to introduce the account of the solemnity on Gerizim and Ebal at the end of the record of Joshua's victories, to which indeed it forms a suitable climax.

the children of Israel, as it is written in the 'book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and <sup>1</sup>they offered thereon burnt offerings <sup>2</sup>unto the LORD, and sacrificed peace offerings. And <sup>3</sup>he wrote there upon the stones a copy of the law of Moses, which he <sup>4</sup>wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, <sup>5</sup>which bare the ark of the covenant of the LORD, as well <sup>6</sup>the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; <sup>7</sup>as Moses the servant of the LORD had commanded before, <sup>8</sup>that they should bless the people of Israel. And afterward <sup>9</sup>he read all the words of the law, <sup>10</sup>the blessings and cursings, <sup>11</sup>according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, <sup>12</sup>with the women, and the little ones, and <sup>13</sup>the strangers that <sup>14</sup>were conversant among them.

**CHAP. 9.** AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of <sup>1</sup>the great sea over against Lebanon, <sup>2</sup>the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*; that they <sup>3</sup>gathered themselves together, <sup>4</sup>to fight with Joshua and with Israel, with one <sup>5</sup>accord. ¶ And when the inhabitants of <sup>6</sup>Gibeon <sup>7</sup>heard what Joshua had done

<sup>1</sup> Ex. 20. 25.  
Deut. 27. 5, 6.

<sup>2</sup> Ex. 20. 24.  
<sup>3</sup> Deut. 27.  
2, 8.

<sup>7</sup> Deut. 31.  
9. 29.

<sup>8</sup> Deut. 31.  
12.

<sup>9</sup> Deut. 11.  
20.

<sup>10</sup> 27. 12.  
<sup>11</sup> Neh. 8. 3.

<sup>12</sup> Deut. 28. 2.  
15, 45.

<sup>13</sup> 29. 20, 21.  
<sup>14</sup> 30. 10.

<sup>1</sup> Deut. 31. 12.  
<sup>2</sup> ver. 33.

<sup>6</sup> Num. 34. 6.  
<sup>7</sup> Ex. 3. 17.

<sup>8</sup> 23. 23.  
<sup>9</sup> Ps. 83. 3, 5.

<sup>10</sup> ch. 10. 2.  
<sup>11</sup> ch. 6. 27.

<sup>1</sup> Heb. *walked*.

<sup>2</sup> Heb. *month*.

32. See note marg. ref.

34. *all the words of the law* See Deut. xxxi. 11 seq. It would seem that Joshua, on the present occasion, must have read at least all the legislative portion of the Pentateuch before the people (cp. on Deut. xxvii. 3). The terms of this verse cannot be satisfactorily explained as importing only the blessings and curses of Deut. xxvii. and xxviii.

IX. 1, 2. The two verses serve as a general introduction to chapters ix., x., and xi. The Canaanites had recovered to some extent from their panic (v. 1), perhaps in consequence of the repulse of the Israelites before Ai. They resolved to make a league and to resist jointly the progress of the Israelites. The defection of Gibeon (rr. 3-27) determined the five kings of the Amorites, whose territories were nearest Gibeon, to take instant action against that city. Their forces were defeated by Joshua in the battle before Gibeon (x. 1 seq.). The other confederates subsequently gathered their armies together, xi. 1-5, and were defeated at the waters of Merom (xi. 6 seq.). The former of these two great battles gave Joshua possession of the southern half of Palestine west of Jordan; the latter of the northern half.

1. *in the hills* See Num. xiii. 17 note. *the valleys* Or "the vale" (the Shephelah, Deut. i. 7), which imports the lowland country between the mountains and the sea coast.

3. Gibeon was the head of the four towns (v. 17) occupied by the Hivites (xi. 19). The inhabitants were Amorites (2 Sam. xxi. 2); the name Amorites being used as a general name for the Canaanitish population (Deut. i. 44 note). The Hivites seem to have had a non-monarchical form of government (cp. rr. 3, 11), but their city was (x. 2) in size and importance equal to those cities which the kings of the country made their capitals. Gibeon signifies "pertaining to a hill," i.e. built on a hill (cp. Gibeah and Geba, towns in the same neighbourhood), and describes the site, which is on two of the rounded hills peculiar to this district. It is still known as *El-Jib*, and lies about five miles north of Jerusalem by the most direct route. It stands at the head of the pass of Beth-horon, through which lies the main route from Jerusalem and the lower Jordan valley to Joppa and the sea coast. Thus from its position, no less than from the number and valour of its people (x. 2), it was one of the most important cities of southern Canaan. Gibeon fell within the lot of Benjamin (xviii. 25), and was one of the cities assigned to the priests (xxi. 17). In later times it was famous as the scene of various events (2 Sam. ii. 12-17; xx. 4-13; 1 Kings ii. 28, 29, cp. with 1 Chr. xvi. 39). It was for a long time the spot where the Tabernacle of Moses, together with the Brazen Altar of burnt offering (1 Chr. xxi. 29) and other portions of the sacred furni-

- 4 unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon 5 their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. 6 And they went to Joshua <sup>1</sup>unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far 7 country: now therefore make ye a league with us. And the men of Israel said unto the <sup>2</sup>Hivites, Peradventure ye dwell 8 among us; and <sup>3</sup>how shall we make a league with you? And they said unto Joshua, <sup>4</sup>We are thy servants. And Joshua said 9 unto them, Who are ye? and from whence come ye? And they said unto him, <sup>5</sup>From a very far country thy servants are come because of the name of the LORD thy God: for we have <sup>6</sup>heard 10 the fame of him, and all that he did in Egypt, and <sup>7</sup>all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which 11 was at Ashtaroath. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals <sup>8</sup>with you for the journey, and go to meet them, and say unto them, We are 12 your servants: therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is 13 dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long 14 journey. And <sup>9</sup>the men took of their victuals, <sup>10</sup>and asked not 15 counsel at the mouth of the LORD. And Joshua <sup>11</sup>made peace with them, and made a league with them, to let them live: and 16 the princes of the congregation sware unto them. ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neigh- 17 bours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were <sup>12</sup>Gibeon, and Chephirah, and Beeroth, and

<sup>1</sup> ch. 5. 10.  
<sup>2</sup> ch. 11. 19.  
<sup>3</sup> Ex. 23. 32.  
Deut. 7. 2.  
& 20. 16.  
Judg. 2. 2.  
<sup>4</sup> Deut. 20. 11.  
<sup>5</sup> Kth. 10. 5.  
<sup>6</sup> Deut. 20. 15.  
<sup>7</sup> Ex. 15. 14.  
Josh. 2. 10.  
<sup>8</sup> Num. 21. 24, 33.

<sup>9</sup> Num. 27. 21.  
Isai. 30. 1, 2.  
See Judg. 1. 1.  
1 Sam. 22. 10, & 30. 8.  
2 Sam. 2. 1.  
<sup>10</sup> ch. 11. 19.  
2 Sam. 21. 2.

<sup>11</sup> ch. 18. 25, 26, 23.

<sup>1</sup> Heb. in your hand.

<sup>2</sup> Or, they received the men by reason of their victuals.

ture, were placed. It was the scene of the magnificent ceremonial with which Solomon inaugurated his reign (1 K. iii.), but no doubt lost much of its importance after the Tabernacle and its accompaniments were removed to the Temple of Solomon.

4. *they did work wilily*] Lit. "they also," or "they too, did work, &c." The "also" serves, apparently, to connect the stratagem of the Gibeonites with that employed by the Israelites before Ai. It hints that the Gibeonites resolved to meet craft with craft.

*rent and bound up*] i.e. the wine skins were torn and roughly repaired by tying up the edges of the rent. The more thorough and careful way, hardly feasible in a hasty journey, would have been to insert a patch.

6. *camp at Gilgal*] Whilst Joshua was engaged in more distant enterprises, the women, children, and property of the Israelites were left with a sufficient guard at this place, where they had been estab-

lished immediately after crossing the Jordan (v. 9).

7. Cp. marg. reff.

14. The elders of Israel (v. 18), tasting what was offered them by the Gibeonites, pledged themselves according to the usage of Eastern nations to peace and friendship with them. They credited the story at once, instead of seeking the direction of God in the matter. The rendering of the margin is not to be preferred to that of the text.

*at the mouth of the LORD*] i.e. by the Urim and Thummim (Ex. xxviii. 30).

17. Chephirah (*Kēfir*) is situated eight or nine miles west of Gibeon, and was an inhabited city in the days of Ezra and Nehemiah (Ezr. ii. 25; Neh. vii. 29).

Beeroth (*Birch*), about eight miles north of Jerusalem. Kirjath-jearim, i.e. "city of woods," is identified by Robinson with the modern *Kuriet el Enab*, nine miles from Jerusalem on the road to Jaffa [and by

18 Kirjath-jearim. And the children of Israel smote them not, <sup>a</sup>because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest <sup>b</sup>wrath be upon us, because of the oath which we swore unto them. And the princes said unto them, Let them live; but let them be <sup>c</sup>hewers of wood and drawers of water unto all the congregation; as the princes had <sup>d</sup>promised them. ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, "We *are* very far from you; when <sup>e</sup>ye dwell among us?" Now therefore ye *are* <sup>f</sup>cursed, and there shall <sup>g</sup>none of you be freed from being bondmen, and <sup>h</sup>hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God <sup>i</sup>commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore <sup>j</sup>we were sore afraid of our lives because of you, and have done this thing. And now, behold, we *are* <sup>k</sup>in thine hand: as it seemeth good and right unto thee to do unto

<sup>a</sup> Ps. 15. 4.  
<sup>b</sup> Eccles. 5. 2.

<sup>c</sup> See 2 Sam. 21. 1, 2, 6.  
<sup>d</sup> Ezek. 17. 13, 15, 18, 19.  
<sup>e</sup> Zech. 5. 3, 4.  
<sup>f</sup> Mal. 3. 5.  
<sup>g</sup> Deut. 20. 11.  
<sup>h</sup> ver. 15.  
<sup>i</sup> ver. 6, 9.  
<sup>j</sup> ver. 16.  
<sup>k</sup> Gen. 9. 25.  
<sup>l</sup> ver. 21. 27.

<sup>a</sup> Ex. 23. 32.  
<sup>b</sup> Deut. 7. 1, 2.

<sup>c</sup> Ex. 15. 11.  
<sup>d</sup> Gen. 16. 6.

<sup>1</sup> Heb. *not to be cut off from you.*

[Conder with *Sôba*]. The town was numbered amongst those belonging to Judah, and was in the northern boundary of that tribe. Beyond this city the six hundred Danites encamped on their famous expedition to Laish (Judg. xviii. 12). Kirjath-jearim was also, and probably before the Israelitish conquests exclusively, called Baalah and Kirjath-baal (xv. 9, 60), names which seem to point to its early sanctity as a special seat of Baal-worship. To this place also the ark was brought from Beth-shemesh after it was sent back by the Philistines, and here it remained for twenty years (1 Sam. vi. 20, 21, vii. 2). It was fetched thence by David and deposited in the house of Obed-edom (2 Sam. vi. 2). Hence the allusion, Ps. cxxii. 6, where David is said to have found the ark "in the fields of the wood."

21. Render "they shall be hewers of wood and drawers of water:" menial duties belonging to the lowest classes only (cp. marg. ref.). The curse of Noah (Gen. ix. 25) on the children of Ham was thus fulfilled to the letter in the case of these Hivites.

22. Were the Israelites bound to respect an oath thus procured by fraud? Were they right in doing so? Bp. Sanderson ("Works," vol. iv. pp. 269, 300, Oxf. edit.), determines these questions in the affirmative; and rightly, since the oath, though unlawfully taken, was not an oath taken to do an unlawful thing, *i.e.* a thing in itself unlawful. It was the carelessness of the Israelites themselves which betrayed them into this league. It was therefore their duty when they found themselves entrapped

into this unlawful covenant, to devise means by which they might respect both their own oath and God's purposes as intimated in His injunctions (Deut. vii. 2) against sparing the Canaanites. This was accomplished by granting their lives to the Gibeonites, but reducing them to a servile condition, which might be expected to disable them from influencing the Israelites to do wrong. It may be added, that had the Israelites broken their oath, taken solemnly in the Name of the Lord, they would have brought that Name into contempt amongst the heathen; and, whilst punishing perfidy in others, would have themselves, the Lord's people, incurred the reproach of perjury. The result showed that Joshua and the princes judged rightly in this matter. God gave to Israel a notable victory, crowned with special miracles, over the kings who were confederated against Gibeon, because of the treaty made with Israel (x. 4, 8, 13); and God punished as a national act of blood-guiltiness the slaughter of the Gibeonites by Saul, which was a distinct violation of the covenant here before us (cp. 2 Sam. xxi. 1). This sparing of the Gibeonites, as well as the previous sparing of Rahab and her household, must be borne in mind when the massacre of the Canaanites by Joshua and the Israelites is discussed.

24. It was mere fear which drove the Gibeonites to act as they did. They sought for union with God's people, not for its own sake, but to save their lives. Rahab's motives were higher (ii. 9 seq.). Hence she was adopted into Israel; the Gibeonites remained for ever bondsmen of Israel.

- 26 us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.
- <sup>d</sup> ver. 21, 23. 27 And Joshua <sup>a</sup>made them that day <sup>d</sup>hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, <sup>e</sup>in the place which he should choose.
- <sup>e</sup> Deut. 12. 5. **CHAP. 10.** NOW it came to pass, when Adoni-zedec king of Jerusalem <sup>hac</sup> heard how Joshua had taken Ai, and had utterly destroyed it; <sup>a</sup>as he had done to Jericho and her king, so he had done to <sup>b</sup>Ai and her king; and <sup>c</sup>how the inhabitants of Gibeon had <sup>2</sup>made peace with Israel, and were among them; that they <sup>d</sup>feared greatly, because Gibeon <sup>was</sup> a great city, as one of the <sup>e</sup>royal cities, and because it <sup>was</sup> greater than Ai, and all the <sup>3</sup>men thereof <sup>were</sup> mighty. Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto <sup>4</sup>Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: <sup>e</sup>for it hath made peace with Joshua <sup>5</sup>and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, <sup>6</sup>gathered themselves together, and went up, they and all their hosts, and <sup>6</sup>encamped before Gibeon, and made war against it. ¶ And the men of Gibeon sent unto Joshua <sup>7</sup>to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that <sup>7</sup>dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and <sup>8</sup>all the people of war <sup>8</sup>with him, and all the mighty men of valour. And the LORD
- <sup>a</sup> ch. 6. 21.  
<sup>b</sup> ch. 8. 22, 26, 23.  
<sup>c</sup> ch. 9. 15.  
<sup>d</sup> Ex. 15. 11, 15, 16.  
<sup>e</sup> Deut. 11. 25.  
<sup>f</sup> ver. 1.  
<sup>g</sup> ch. 9. 15.  
<sup>h</sup> ch. 9. 2.  
<sup>i</sup> ch. 5. 10.  
<sup>j</sup> & 9. 6.  
<sup>k</sup> ch. 3. 1.

<sup>1</sup> Heb. gave, or, delivered to be,  
1 Chr. 9. 2. Ezra 8. 20.

<sup>2</sup> Heb. cities of the kingdom.

X. 1. *Adoni-zedec* i.e. "Lord of righteousness" (cp. Melchizedek, "King of righteousness"); probably an official title of the Jebusite kings.

*Jerusalem* i.e. "foundation of peace," cp. Gen. xiv. 18. The city belonged to the inheritance of Benjamin (xviii. 28), but was on the very edge of the territory of Judah (xv. 8). Hence it was the strong and warlike tribe of Judah which eventually captured the lower part of the city, most likely in the days of Joshua's later conquests (Judg. i. 8), and after the warlike strength of the Jebusites had been weakened by the defeat in the open field, recorded in this chapter. The upper town, more especially the fortified hill of Zion, remained in the hands of the Jebusites, who accordingly kept a footing in the place, along with the men of Judah and Benjamin, even after the conquest (xv. 63; Judg. i. 21); and would seem, indeed, to have so far, and no doubt gradually, regained possession of the whole, that Jerusalem was spoken of in the days of the Judges as a Jebusite city. David finally stormed "the stronghold of Zion," and called it "the City of David" (2 Sam. v. 6-9). It was, probably, only after this conquest and the adoption by David of the city as the religious and political metropolis

of the whole nation, that the name Jerusalem came into use (2 Sam. v. 5) in substitution for Jebus.

3. For Hebron, see Gen. xiii. 18. Jarmuth, afterwards one of the cities of Judah (xv. 35), is probably identified with the modern *Yarmuk*. Lachish was also a city of Judah (xv. 39), and, like Jarmuth, occupied by Jews after the captivity (Neh. xi. 30). It was fortified by Rehoboam after the revolt of the Ten Tribes (2 Chr. xi. 9), and seems to have been regarded as one of the safest places of refuge (2 Kings xiv. 19). Through Lachish the idolatry of Israel was imported into Judah (Micah i. 13), and of this sin the capture of the city by Sennacherib was the punishment (2 Kings xviii. 14-17 and xix. 8). Lachish is by most authorities identified with *Um Lakis*, lying some twenty miles west of Eleutheropolis, on the road to Gaza [and by Conder with *El Hesay*].

Eglon is the modern *Ajlun*.

6. The language reflects the urgency of the crisis. Accordingly Joshua made a forced march, accompanied only by his soldiers (v. 7), and accomplished in a single night the distance from Gilgal to Gibeon (about fifteen miles in a direct line), which on a former occasion had been a three days' journey (ix. 17).

said unto Joshua, 'Fear them not: for I have delivered them into thine hand; <sup>a</sup>there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, <sup>b</sup>and went up from Gilgal all night. And the LORD <sup>c</sup>discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up <sup>d</sup>unto Beth-horon, and smote them to <sup>e</sup>Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, <sup>f</sup>and were in the going down to Beth-horon, <sup>g</sup>that the LORD cast down great stones from heaven upon them unto Azekah, and they died: <sup>h</sup>they were more which died with hailstones than <sup>i</sup>they whom the children of Israel

<sup>c</sup> ch. 11. 6.  
<sup>d</sup> Judg. 4. 14.  
<sup>e</sup> ch. 1. 5.

<sup>f</sup> Judg. 4. 15.

<sup>g</sup> ch. 10. 3, 5.

<sup>h</sup> ch. 15. 25.

<sup>i</sup> Ps. 18. 13,  
14. & 77. 17.  
Isai. 30. 30.  
Rev. 16. 21.

10. *Beth-horon*] The two places of this name, the upper and the lower Beth-horon (marg. ref.), are identified with the villages *Beit-ur el Foka* (the upper) and *Beit-ur et Tahta* (the lower): *Beit-ur* being probably a corruption of Beth-horon. The name itself ("house of caves") points to the exceedingly rocky character of the district. Upper Beth-horon was between six and seven miles west of Gibeon; and "the way that goeth up to Beth-horon" must accordingly be the hilly road which leads from Gibeon to it. Between the two Beth-horons is a steep pass, "the going down to Beth-horon" (v. 11); and here the Amorites were crushed by the hailstones. The main road from Jerusalem and the Jordan valley to the sea-coast lay through the pass of Beth-horon; and, accordingly, both the Beth-horons were secured by Solomon with strong fortifications (2 Chr. viii. 5). It was in this pass that Judas Maccabæus routed the Syrians under Seron (1 Macc. iii. 13 seq.), and here also, according to Jewish traditions, the destruction of the host of Sennacherib took place (2 K. xix. 35).

Azekah, which has not been as yet certainly identified, was in the hill country, between the mountains around Gibeon and the plain (see marg. ref.). It was fortified by Rehoboam (2 Chr. xi. 9) and besieged by the Babylonians (Jer. xxxiv. 7) shortly before the Captivity. It was an inhabited city after the return from the exile (Neh. xi. 30).

*Makkedah*] The exact site of this town is uncertain. It was situated in the plain between the mountains and the line of sea-coast which the Philistines held (xv. 41), and no great way north-east of Libnah (xii. 15, 16). [Warren (Conder) identifies it with the modern *el Mughhâr*, a village on the south side of the valley of Terek.]

11. Cp. Eccles. xvi. 6. Frightful storms occasionally sweep over the hills of Judæa; but this was evidently a miraculous occurrence, like the hail which smote Egypt (Ex. ix. 24) and the tempest which fell on the Philistines at Ebenezer (1 Sam. vii. 10).

12-15. These four verses seem to be a fragment or extract taken from some other and independent source and inserted into the thread of the narrative after it had been completed, and inserted most probably by

another hand than that of the author of the Book of Joshua.

It is probable that verse 12 and the first half of verse 13 alone belong to the Book of Jasher and are poetical, and that the rest of this passage is prose.

The writer of this fragment seems to have understood the words of the ancient song literally, and believed that an astronomical miracle really took place, by which the motion of the heavenly bodies was for some hours suspended. (Cp. also Eccles. xvi. 4.) So likewise believed the older Jewish authorities generally, the Christian Fathers, and many commentators ancient and modern.

It must be allowed, indeed, that some of the objections which have been urged against this view on scientific grounds are easily answered. The interference, if such there were, with the earth's motion was not an act of blind power *ab extra* and nothing more. The Agent here concerned is omnipotent and omniscient, and could, of course, as well arrest the regular consequences of such a suspension of nature's ordinary working as He could suspend that working itself. It is, however, obvious, that any such stupendous phenomenon would affect the chronological calculations of all races of men over the whole earth and do so in a similarly striking and very intelligible manner. Yet no record of any such perturbation is anywhere to be found, and no marked and unquestionable reference is made to such a miracle by any of the subsequent writers in the Old or New Testament. For reasons like these, many commentators have explained the miracle as merely optical.

The various explanations show how strongly the difficulties which arise out of the passage have been felt. Accordingly stress has been laid by recent commentators on the admitted fact that the words out of which the difficulty springs are an extract from a poetical book. They must consequently, it is argued, be taken in a popular and poetical, and not in a literal sense. Joshua feared lest the sun should set before the people had fully "avenged themselves of their enemies." In his anxiety he prayed to God, and God hearkened to him. This is boldly and strikingly expressed in the

12 slew with the sword. ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,

<sup>p</sup> Isai. 23. 21.

Hab. 3. 11.

<sup>q</sup> Judg. 12.

12.

<sup>r</sup> 2 Sam. 1.

19.

<sup>p</sup> Sun, 'stand thou still upon Gibeon;

And thou, Moon, in the valley of <sup>q</sup> Ajalon.

13 ¶ And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. <sup>r</sup> Is not this written in the book of <sup>s</sup> Jasher? So the sun stood still in the midst of

<sup>a</sup> See Isai.

38. 8.

<sup>t</sup> Deut. 1. 30.

ver. 42.

& ch. 23. 3.

<sup>u</sup> ver. 43.

14 heaven, and hasted not to go down about a whole day. And there was <sup>v</sup> no day like that before it or after it, that the LORD hearkened unto the voice of a man: for <sup>w</sup> the LORD fought for

15 Israel. <sup>x</sup> And Joshua returned, and all Israel with him, unto the camp to Gilgal. ¶ But these five kings fled, and hid them-

16 selves in a cave at Makkedah. And it was told Joshua, saying, 17 The five kings are found hid in a cave at Makkedah. And

18 Joshua said, Roll great stones upon the mouth of the cave, and 19 set men by it for to keep them: and stay ye not, <sup>y</sup> but pursue

after your enemies, and <sup>z</sup> smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath

20 delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that

21 the rest <sup>aa</sup> which remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in

<sup>1</sup> Heb. *be silent.*

<sup>2</sup> Or, *The upright?*

<sup>3</sup> Heb. *cut off the tail.*

words of the ancient book, which describes Joshua as praying that the day might be prolonged, or, in poetical diction, that the sun might bestay, until the work was done. Similarly, Judg. v. 20 and Ps. xviii. 9-15 are passages which no one construes as describing actual occurrences: they set forth only internal, although most sincere and, in a spiritual sense, real and true convictions. This explanation is now adopted by theologians whose orthodoxy upon the plenary inspiration and authority of Holy Scripture is well known and undoubted.

12. *in the sight of Israel*] Literally, "before the eyes of Israel," i.e. in the sight or presence of Israel, so that the people were witnesses of his words. (Cp. Deut. xxxi. 7.)

*Sun, stand thou still*] Literally, as marg., "be silent" (cp. Lev. x. 3); or rather, perhaps, "tarry," as in 1 Sam. xiv. 9.

*thou, moon*] The words addressed to the moon as well as to the sun, indicate that both were visible as Joshua spoke. Below and before him, westward, was the valley of Ajalon; behind him, eastward, were the hills around Gibeon. Some hours had passed, since in the early dawn he had fallen upon the host of the enemy, and the expression "in the midst of heaven" (v. 13) seems to import that it was now drawing towards mid-day, though the moon was still faintly visible in the west. If the time had been near sunset, Joshua would have seen the sun, not, as he did, eastward of him, but westward, sinking in the sea.

*the valley of Ajalon*] i.e. "the valley of the gazelles." This is the modern *Merj Ibn*

*Omeir*, described by Robinson, a broad and beautiful valley running in a westerly direction from the mountains towards the great western plain. The ancient name is still preserved in *Yalo*, a village situated on the hill which skirts the south side of the valley.

13. *Book of Jasher*] i.e. as marg., "of the upright" or "righteous," a poetical appellation of the Covenant-people (cp. "Jeshurun" in Deut. xxxii. 15, and note; and cp. Num. xxiii. 10 and 21; Ps. cxi. 1). This book was probably a collection of national odes celebrating the heroes of the theocracy and their achievements, and is referred to again (marg. ref.) as containing the dirge composed by David over Saul and Jonathan.

*about a whole day*] i.e. about twelve hours; the average space between sunrise and sunset.

15. Joshua's return (cp. v. 43) to Gilgal was not until after he had, by the storm and capture of the principal cities of south Canaan, completed the conquest of which the victory at Gibeon was only the beginning.

This verse is evidently the close of the extract from an older work, which connected the rescue of Gibeon immediately with the return to Gilgal, and omitted the encampment at Makkedah (v. 21), and also the details given in vv. 28-42.

18. The thread of the narrative, broken by the four intermediate verses, 12-15, is now resumed from v. 11.

21. Joshua himself remained at Makkedah with the guards set before the cave.



- peace: "none moved his tongue against any of the children of  
 22 Israel. ¶ Then said Joshua, Open the mouth of the cave, and  
 23 bring out those five kings unto me out of the cave. And they  
 did so, and brought forth those five kings unto him out of the  
 cave, the king of Jerusalem, the king of Hebron, the king of  
 24 Jarmuth, the king of Lachish, and the king of Eglon. And it  
 came to pass, when they brought out those kings unto Joshua,  
 that Joshua called for all the men of Israel, and said unto the  
 captains of the men of war which went with him, Come near,  
 "put your feet upon the necks of these kings. And they came  
 25 near, and put their feet upon the necks of them. And Joshua  
 said unto them, "Fear not, nor be dismayed, be strong and of  
 good courage: for "thus shall the LORD do to all your enemies  
 26 against whom ye fight. And afterward Joshua smote them, and  
 slew them, and hanged them on five trees: and they <sup>b</sup>were  
 27 hanging upon the trees until the evening. And it came to pass  
 at the time of the going down of the sun, *that* Joshua commanded,  
 and they "took them down off the trees, and cast them into the  
 cave wherein they had been hid, and laid great stones in the  
 28 cave's mouth, *which remain* until this very day. ¶ And that day  
 Joshua took Makkedah, and smote it with the edge of the sword,  
 and the king thereof he utterly destroyed, them, and all the  
 souls that *were* therein; he let none remain: and he did to the  
 29 king of Makkedah <sup>d</sup>as he did unto the king of Jericho. ¶ Then  
 Joshua passed from Makkedah, and all Israel with him, unto  
 30 Libnah, and fought against Libnah: and the LORD delivered  
 it also, and the king thereof, into the hand of Israel; and he  
 smote it with the edge of the sword, and all the souls that *were*  
 therein; he let none remain in it; but did unto the king thereof  
 31 as he did unto the king of Jericho. ¶ And Joshua passed from  
 Libnah, and all Israel with him, unto Lachish, and encamped  
 32 against it, and fought against it: and the LORD delivered  
 Lachish into the hand of Israel, which took it on the second  
 day, and smote it with the edge of the sword, and all the souls  
 that *were* therein, according to all that he had done to Libnah.  
 33 Then Horam king of Gezer came up to help Lachish; and  
 Joshua smote him and his people, until he had left him none re-  
 34 maining. ¶ And from Lachish Joshua passed unto Eglon, and  
 all Israel with him; and they encamped against it, and fought  
 35 against it: and they took it on that day, and smote it with the  
 edge of the sword, and all the souls that *were* therein he utterly  
 destroyed that day, according to all that he had done to Lachish.  
 36 ¶ And Joshua went up from Eglon, and all Israel with him, unto

v Ps. 107. 40.

&amp; 110. 5.

&amp; 149. 8, 9.

Isai. 26. 5.

Mtl. 4. 3.

" Deut. 31.

6, 8.

ch. 1. 9.

" Deut. 3. 21.

&amp; 7. 19.

b ch. 8. 29.

" Deut. 21.

23.

ch. 8. 29.

d ch. 6. 21.

The other warriors would not return from the pursuit until the evening of the overthrow of the Amorites; and the execution of the kings and the capture of Makkedah itself belong, no doubt, to the day following (v. 27, 28).

*none moved his tongue*] See marg. ref. and note.

24. *put your feet upon the necks of these kings*] A symbol of complete subjugation (cp. marg. ref. and 1 Cor. xv. 25).

29. *Libnah*] The word means "white" or "distinct," and undoubtedly points to some natural feature of the spot, perhaps the "Garde Blanche" of the Crusaders, a castle which stood on or near the white cliffs which

bound the plain of Philistia to the east opposite to Ascalon. It was in the southern part of the hill-country of Judah (xv. 42), and was one of the cities afterwards assigned to the priests (xxi. 13).

33. Gezer lies on the southern border of the tribe of Ephraim (xvi. 3). It was considerably to the northward of Joshua's present line of operations, and does not appear to have been captured at this time. He contented himself for the present with repulsing the attack made upon him, slew Horam (cp. xii. 12), inflicting a severe defeat upon his people, and then continued to pursue his conquests over the confederated kings and their allies in south Canaan.

• See ch.  
14. 13.  
& 15. 13.  
Judg. 1. 10.

f See chap.  
15. 15.  
Judg. 1. 11.

g Dent. 20.  
16. 17.  
h Gen. 10. 19.  
i ch. 11. 16.  
\* ver. 14.

a ch. 10. 3.  
b ch. 10. 15.  
c Num. 34.  
11.  
d ch. 17. 11.  
Judg. 1. 27.

37 'Hebron; and they fought against it: and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but 38 destroyed it utterly, and all the souls that *were* therein. ¶ And Joshua returned, and all Israel with him, to Debir; and fought 39 against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to 40 her king. ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, 41 as the LORD God of Israel <sup>g</sup>commanded. And Joshua smote them from Kadesh-barnea even unto <sup>h</sup>Gaza, and all the country of 42 Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, <sup>i</sup>because the LORD God of Israel 43 fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. 11. AND it came to pass, when Jabin king of Hazor had heard *those things*, that he <sup>a</sup>sent to Jobab king of Madon, and to 2 the king <sup>b</sup>of Shimron, and to the king of Achshaph, and to the kings that *were* on the north of the mountains, and of the plains south of <sup>c</sup>Chinneroth, and in the valley, and in the borders <sup>d</sup>of

37. *the king thereof*] No doubt the successor of the king slain at Makkedah (v. 23). *all the cities thereof*] i.e. the smaller towns dependent upon Hebron. The expression marks Hebron as the metropolis of other subject towns.

38. *Joshua returned*] The words mark a change in the direction of the march. Joshua from Hebron turned to the south-west, and attacked Debir or Kirjath-sepher and its dependencies (xv. 15).

40. See ix. 1. "The south" was the Negeb (Num. xiii. 17). Render "the springs" "slopes." The word here means the district of undulating ground between "the vale" (or *shephelah*) last named and "the hills."

41. *from Kadesh-barnea* (Num. xiii. 26) *unto Gaza*] This limits Joshua's conquests on the west, as the other line, "all the country of Goshen unto Gibeon," does on the east. Goshen (xv. 51) has not been identified. It was in the southern part of the territory of Judah, and is, of course, quite distinct from the Goshen of Gen. xlii. 28.

42. *at one time*] i.e. in one campaign or expedition, which no doubt lasted some days, or perhaps weeks (cp. xi. 18).

XI. 1. *Jabin*] Probably the hereditary and official title of the kings of Hazor (see Judg. iv. 2). The word means literally "he shall understand," and is equivalent to "the wise" or "intelligent."

*Hazor*] This name, which means "enclosed" or "fortified," belonged also to two other towns in the south of Judah (cp. xv. 23, 25). The Hazor here in question, the head of the principalities of Northern Ca-

naan (v. 10) overlooked the lake of Merom, and was afterwards assigned to the tribe of Naphtali (xix. 36). It doubtless was one of the strongest fortresses in the north, both by nature and art. It is mentioned in Egyptian inscriptions of an early date. Its situation in the midst of a plain, though itself on a hill, rendered it peculiarly suitable as a stronghold for people whose main reliance was on horses and chariots (v. 4; Judg. iv. 3). Its position on the northern frontier led to its being fortified by Solomon (1 K. ix. 15). Its people were carried away captive, with those of the other cities of Naphtali, by Tiglath-Pileser (2 K. xv. 29). By the "plain of Naser," where (1 Macc. xi. 67) Jonathan gained a victory over the Syrians, is doubtless to be understood "the plain of Asor" (i.e. Hazor). Hazor is conjecturally identified with the modern *Tell Kuraibeh*.

*had heard those things*] i.e. of the defeat of the southern Canaanites at Beth-horon and of the conquest of their country.

The sites of Madon, Shimron, and of Achshaph, are unknown.

2. *on the north of the mountains*] Rather, "northwards in the mountains." The reference is to the mountain district of Galilee, called (xx. 7) "mount Naphtali."

*on the plains south of Chinneroth*] Literally "in the Arabah south of Chinneroth." The words describe the northern portion of the "Arabah" (see Deut. i. 1), or depressed tract, which extends along the Jordan from the lake of Gennesaret southwards.

*Chinneroth*] Identical with the later Gennesaret (see Num. xxxiv. 10). The lake

- 3 Dor on the west, *and to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon*<sup>c</sup> *in the land of Mizpeh.* And they went out, they and all their hosts with them, much people,<sup>d</sup> even as the sand that is upon the sea shore in multitude, with horses and chariots very many.  
 4 And when all these kings were<sup>e</sup> met together, they came and pitched together at the waters of Merom, to fight against Israel.  
 5 ¶ And the LORD said unto Joshua, "Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt<sup>f</sup> hough their horses, and burn<sup>g</sup> their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the LORD delivered them into the hand of Israel, who smote them, and chased them unto<sup>h</sup> great Zidon, and unto<sup>i</sup> Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they

<sup>1</sup> Heb. assembled by appointment.

<sup>2</sup> Or, Zidon-rabbah.  
<sup>3</sup> Or, Salt pits.

<sup>4</sup> Heb. Burnings.

<sup>c</sup> Judg. 3. 3.  
<sup>d</sup> ch. 13. 11.  
<sup>e</sup> Gen. 31. 49.  
<sup>f</sup> Gen. 22. 17.  
<sup>g</sup> & 32. 12.  
<sup>h</sup> Judg. 7. 12.  
<sup>i</sup> 1 Sam. 13. 5.

<sup>j</sup> ch. 10. 8.

<sup>k</sup> 2 Sam. 8. 4.

<sup>l</sup> ch. 13. 6.

derived its name from a town on its banks (cp. xix. 35).

*in the valley*] The northern part of the same flat district mentioned in ix. 1. This "valley" is the level plain adjacent to the sea and extending from Carmel southwards.

*borders of Dor*] Render "highlands of Dor." Dor was a royal city, and gave its name to the district around it (cp. xii. 23; 1 K. iv. 11). Its importance was derived from its having an excellent and well-sheltered haven, and from the abundance among its rocks of the shell-fish which furnished the famous Tyrian purple. The site of Dor is identified by travellers as the modern *Tantura* or *Dandora*,—a name which is itself only a corruption of the ancient Dor. It lies near the foot of Carmel some six miles north of Cæsarea.

3. *Hermon*] See Deut. iii. 9 note.

*the land of Mizpeh*] or *Mizpah*, "the land of the watch-tower." The locality is probably identified as a plain stretching at the foot of Hermon south-westwards, from *Hasbaya*, towards the *Bahr el Hulch*. In a land abounding in striking points of view like Palestine, the name Mizpah was naturally, like "Belle Vue" amongst ourselves, bestowed on many places. The Mizpeh here mentioned must not be confounded with the Mizpeh of Gilead (xiii. 26, and Judg. xi. 29); nor with the Mizpeh of Judah (xv. 38); nor yet with that of Moab (1 Sam. xxii. 3).

5. *waters of Merom*] i.e. "the upper waters," the modern *Bahr el Hulch*, the lake Semechonitis, or Samochonitis of Josephus. This lake occupies the southern half of the *Ard el Hulch*, a depressed basin some fifteen miles long and three or four broad lying between the hills of Galilee on the west and the lower spurs of Hermon on the east. The size of the lake varies with the season, and the northern side of it ends in a large swamp. The shape of the lake is triangu-

lar, the point being at the south, where the Jordan, which enters it on the north, again quits it. There is a considerable space of table-land along the south-western shore, and here probably the troops of Jabin and his confederates were encamped, preparing to move southwards when Joshua and his army fell suddenly upon them.

6. *hough their horses*] i.e. cut the sinews of the hinder hoofs. This sinew once severed cannot be healed, and the horses would thus be irreparably lamed. This is the first appearance of horses in the wars with the Canaanites (Deut. xvii. 16 and note).

7. *suddenly*] As before, at Gibeon (x. 9), so now Joshua anticipates his enemies. Taken by surprise, and hemmed in between the mountains and the lake, the chariots and horses would have no time to deploy and no room to act effectively; and thus, in all probability, the unwieldy host of the Canaanites fell at once into hopeless confusion.

8. One portion of the defeated host fled north-westwards towards Zidon; the other north-eastwards up the *Ard el Hulch*.

Zidon, as the metropolis of various subject towns and territories, appears (xix. 28) to have been afterwards assigned to Asher, but was not, in fact, conquered by that tribe (Judg. i. 31). It is mentioned in Egyptian papyri of great antiquity, and by Homer, and was in the most ancient times the capital of Phœnicia. In later times it was eclipsed by Tyre (cp. 2 Sam. v. 11). The prophets frequently couple Tyre and Sidon together, as does also the New Test. (Is. xxiii. 2, 4, 12; Jer. xxvii. 3; xlvii. 4; Matt. xi. 22; xv. 21, &c.).

Both the site and signification of Misrephoth-maim are uncertain. Some have thought it identical with "Zarephath which belongeth to Zidon" (1 K. xvii. 9), the Sarepta of the New Test. The name is explained by

- <sup>m</sup> ver. 6. 9 left them none remaining. And Joshua did unto them <sup>m</sup>as the LORD bade him: he houghed their horses, and burnt their 10 chariots with fire. ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for 11 Hazor beforetime was the head of all those kingdoms. And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not <sup>1</sup>any left to 12 breathe: and he burnt Hazor with fire. And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed 13 them, <sup>a</sup>as Moses the servant of the LORD commanded. But *as* for the cities that stood still <sup>2</sup>in their strength, Israel burned 14 none of them, save Hazor only; *that* did Joshua burn. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither 15 left they any to breathe. <sup>c</sup>As the LORD commanded Moses his servant, so <sup>d</sup>did Moses command Joshua, and <sup>e</sup>so did Joshua; <sup>f</sup>he left nothing undone of all that the LORD commanded Moses. 16 ¶ So Joshua took all that land, <sup>g</sup>the hills, and all the south country, <sup>h</sup>and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; 17 <sup>i</sup>even from <sup>j</sup>the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and <sup>k</sup>all their kings he took, and smote them, and slew them. 18, 19 <sup>l</sup>Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save <sup>m</sup>the Hivites the inhabitants of Gibeon: all *other* they took in battle. 20 For <sup>n</sup>it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might 21 destroy them, <sup>o</sup>as the LORD commanded Moses. ¶ And at that time came Joshua, and cut off <sup>p</sup>the Anakims from the mountains,

<sup>1</sup> Heb. any breath.<sup>2</sup> Heb. on their heap.<sup>3</sup> Heb. he removed nothing.<sup>4</sup> Or, the smooth mountain.<sup>5</sup> Till 1445. ver. 23.

some (see marg.) as meaning hot-springs; by others as salt-pits; i.e. pits where the sea water was evaporated for the sake of its salt; and again by others as "smelting factories near the waters." Some, tracing the word to quite another root, render it "heights of waters," or copious springs.

13. Render: "But the cities standing each on its own hill" (cp. Jer. xxx. 18). The meaning is simply that, with the exception of Hazor, Joshua did not burn the cities, but left them standing, each on its former site. This site is spoken of as a hill, because such was the ordinary site chosen for cities in Canaan (cp. Matt. v. 14).

17. *the mount Halak*] See marg. and ref. The name serves to mark the southern limit of Joshua's conquests. It suits equally well several of the ranges near the south border of Palestine, and it is uncertain which of them is the one here indicated.

Baal-gad (xii. 7 and xiii. 5) is probably Paneas, the Cæsarea Philippi of later times. The name means "troop or city of Baal,"

or a place where Baal was worshipped as the giver of "good luck." Cp. Is. lxxv. 11. It was probably the same as *Baal-Hermon* (Judg. iii. 3; 1 Chr. v. 23; and see Deut. iii. 9).

18. *a long time*] At least five years; according to others, seven years (see xiv. 10, and Introd. p. 4). This and the preceding chapter contain a very condensed account of the wars of Joshua, giving particulars about leading events only.

20. See marg. ref.

21. *at that time*] i.e. in course of the "long time" mentioned in v. 18.

*the Anakims*] See Num. xiii. 22. As it was the report of the spies respecting the Anakims which, above all, struck terror into the Israelites in the wilderness, and caused their faithless murmuring and revolt, so the sacred writer goes back here in his story to record pointedly the overthrow of this gigantic and formidable race. They had their chief settlements in the mountains around Hebron (x. 3) or Debir. See xv. 15. Anab was a city in the mountain district

from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel: only in Gaza, in <sup>b</sup>Gath, and in Ashdod, there remained. ¶ So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

**CHAP. 12.** NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon; and from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdodh-pisgah: and the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, and reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh. ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: the king of Jericho, one; the king of Ai, which is beside Beth-el, one; the king of Jerusalem, one; the king of Hebron, one; the king of Jarmuth, one; the king of Lachish, one; the king of Eglon, one; the king of

<sup>b</sup> 1 Sam. 17. 4.

<sup>c</sup> ch. 15. 46.

<sup>d</sup> Num. 34.

2, &c.

<sup>e</sup> Num. 26. 63.

ch. 14 to 19.

/ ch. 14. 15.

ver. 18.

<sup>f</sup> Num. 21. 24.

<sup>g</sup> Deut. 3. 8.

<sup>h</sup> Deut. 2. 33.

& 3. 6.

<sup>d</sup> Deut. 3. 17.

<sup>e</sup> ch. 13. 20.

<sup>f</sup> Deut. 3. 17.

<sup>g</sup> Num. 21. 35.

Deut. 3. 4.

<sup>h</sup> Deut. 3. 11.

<sup>i</sup> Deut. 1. 4.

<sup>k</sup> Deut. 3. 8.

<sup>l</sup> Deut. 3. 10.

<sup>m</sup> Deut. 3. 14.

<sup>n</sup> Num. 21.

24, 33.

<sup>o</sup> Num. 32.

20, 33.

<sup>p</sup> ch. 11. 17.

<sup>q</sup> Gen. 14. 6.

<sup>r</sup> ch. 11. 23.

<sup>s</sup> ch. 10. 40.

<sup>t</sup> Ex. 3. 8.

<sup>u</sup> ch. 6. 2.

<sup>v</sup> ch. 8. 29.

<sup>w</sup> ch. 10. 23.

<sup>x</sup> ch. 10. 33.

<sup>1</sup> Or, Toman.

<sup>3</sup> Or, The springs of Pisgah, or, The hill.

of Judah, lying some distance south of Hebron. It still bears its ancient name.

23. *Gaza, Gath, Ashdod*] See xiii. 3 note.

23. These words import that Joshua had overcome all overt resistance. There were, however, many districts by no means thoroughly and finally subdued (xiii. 1-6).

XII. 1-6. Consult the notes to the passages referred to in the margin.

1. *all the plain on the east*] i.e. the Arabah or depressed tract along the east bank of Jordan, the modern El-Ghor (see Num. xxi. 1).

2. *from the middle of the river*] i.e. as appears from xiii. 9, 16, "from the city that is in the midst of the river;" viz., Ar Moab (see Deut. ii. 36).

3. *from the plain*] Render "over the

plain;" for the words describe not one of the boundaries of Sihon's kingdom, but part of the territory included in it, i.e. the eastern portion of the Ghor, between the Sea of Tiberias and the Dead Sea.

7-24. The names of the kings are given in the order of their actual encounter with Joshua. Those enumerated in vv. 10-18 either belonged to the league of the southern Canaanites (x. 1 seq.), the power of which was broken in the battle of Beth-horon, or were at any rate conquered in the campaign following that battle. Those mentioned in vv. 19-24 were in like manner connected with the northern confederates (xi. 1 seq.), who were defeated at the Waters of Merom.

- <sup>a</sup> ch. 10. 38. 13 Gezer, one; <sup>a</sup>the king of Debir, one; the king of Geder, one;  
<sup>b</sup> ch. 10. 29. 14, 15 the king of Hormah, one; the king of Arad, one; <sup>b</sup>the king of  
<sup>c</sup> ch. 10. 28. 16 Libnah, one; the king of Adullam, one; <sup>c</sup>the king of Mak-  
<sup>d</sup> ch. 8. 17. 17 kedah, one; <sup>d</sup>the king of Beth-el, one: the king of Tappuah,  
Judg. 1. 22. 18 one; <sup>e</sup>the king of Hepher, one; the king of Aphek, one; the  
<sup>f</sup> 1 Kin. 4. 10. 19 king of <sup>f</sup>Lasharon, one; the king of Madon, one; <sup>f</sup>the king of  
<sup>g</sup> ch. 11. 10. 20 Ilazor, one; the king of <sup>g</sup>Shimron-meron, one; the king of  
<sup>h</sup> ch. 10. 37. 21 Achshaph, one; the king of Taanach, one; the king of Megiddo,  
22 one; <sup>h</sup>the king of Kedesh, one; the king of Jokneam of Carmel,  
<sup>i</sup> ch. 11. 2. 23 one; the king of Dor in the <sup>i</sup>coast of Dor, one; the king of <sup>k</sup>the  
<sup>l</sup> Isai. 9. 1. 24 nations of Gilgal, one; the king of Tirzah, one: all the kings  
thirty and one.

<sup>a</sup> See ch. 14. 10. **CHAP. 13.** NOW Joshua <sup>a</sup>was old *and* stricken in years; and the  
<sup>b</sup> 23. 1. LORD said unto him, Thou art old and stricken in years, and  
<sup>c</sup> Judg. 3. 1. 2 there remaineth yet very much land <sup>2</sup>to be possessed. <sup>b</sup>This is  
<sup>d</sup> Joel 3. 4. the land that yet remaineth: <sup>c</sup>all the borders of the Philistines,  
<sup>e</sup> 2 Sam. 3. 3. and all <sup>d</sup>Geshuri, <sup>e</sup>from Sihor, which *is* before Egypt, even unto  
<sup>f</sup> 3. & 13. 37. 3 and all <sup>d</sup>Geshuri, <sup>e</sup>from Sihor, which *is* before Egypt, even unto  
<sup>g</sup> 34.  
<sup>h</sup> Jer. 2. 18. 1 Or, *Sharon*, Isai. 33. 9.

<sup>2</sup> Heb. *to possess it*, Deut. 31. 3.

13-20. The identification of several of these places is still uncertain: the same name (*e.g.* Aphek, *r.* 18) being applied to various places in various parts of Palestine. Geder, or Gedor (xv. 58), a city in the mountain district in the south of the territory of Judah, is no doubt the modern *Jedra*.

21. *Taanach*] A Levitical town (xxi. 25) in the territory of Issachar, but assigned to the Manassites (xvii. 11; cp. 1 Chr. vii. 29), is identified with *Taanuk*. It was here that Barak encountered the host of Sisera (Judg. v. 19). Megiddo was near it, and is thought to have been *cl. Lejjun* (the Roman Legion), [or *Mujedd'a* (Conder)].

22. *Kedesh*] *i.e.* Kedesh Naphtali, a city of refuge, a Levitical city, and the home of Barak (Judg. iv. 6).

*Jokneam*] A Levitical city in the territory of Zebulun (xix. 11); perhaps the modern *Kaimon*. *Tell Kaimon* is a conspicuous and important position, commanding the main pass across the ridge of Carmel from Phœnicia to Egypt. This famous mountain range (about fifteen miles long) no doubt received the name Carmel (the word means "a fruitful field" as opposed to "wilderness") as descriptive of its character; and thus the name became an emblem of beauty and luxuriance (Is. xxxv. 2; Cant. vii. 5, &c.). Its highest part, about four miles from Tell Kaimon, is nearly 1750 feet above the sea. Its modern name, *Jebel Mar Elias*, preserves still that association with the great deeds of Elijah, from which Carmel derives its chief Biblical interest. Mount Carmel was probably, like Lebanon, from very ancient Canaanitish times, regarded as specially sacred; and since the altar of the Lord repaired by Elijah (1 K. xviii. 30) was an old one which had been broken down, Carmel was probably no less esteemed

by the Israelites also. In later times the caves which abound towards the western bluffs of the range have been frequented by Christian, Jewish, and Mussulman anchorites. The order of Carmelite or barefooted friars took its rise from the convent founded by St. Louis, which still crowns the western headland.

23. *the king of the nations*] See Gen. xiv. 1 and note. It means king of certain mixed and probably nomadic tribes, which regarded Gilgal (iv. 19) as their centre and capital.

24. *Tirzah*] This place, the capital of Jeroboam and his successors until the days of Omri (1 K. xiv. 17, xv. 21, &c.), is identified by some with *Tullazah*, a town 3 m. N.E. of Nablous, [by others with *Telasir*].

XIII. Here commences the second portion of the book, the statements of which were drawn from pre-existing documentary records (cp. xviii. 9); the whole of the history being introduced by a command of God to Joshua to proceed to allot the land amongst the tribes.

1. Joshua is bidden to allot the whole of the Promised Land amongst the Twelve Tribes in faith that God would perfect in due time that expulsion of the Canaanites which Joshua himself could not carry further (see xi. 23).

2. This and *r.* 3 name the still unconquered districts in the southern half of the land, *rr.* 4, 5, and 6 those in the north.

*Geshuri*] A district on the south of Philistia, the inhabitants of which are again named in 1 Sam. xxvii. 8; but are not to be confounded with the land of the Geshurites mentioned in *r.* 13, and in xii. 5.

3. Sihor is derived from a root signifying "to be black," and is suitable enough as an appellative of the Nile (Is. xxiii. 3). Here it most probably stands for "the river of

the borders of Ekron northward, *which* is counted to the Canaanite: <sup>5</sup> five lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; <sup>6</sup> also <sup>7</sup> the Avites: from the south, all the land of the Canaanites, and <sup>8</sup> Mearah that *is* beside the Sidonians, <sup>9</sup> unto Aphek, to the <sup>10</sup> borders of <sup>11</sup> the Amorites: and the land of the Giblites, and all Lebanon, toward the sunrising, <sup>12</sup> from Baal-gad under mount Hermon unto the <sup>13</sup> entering into Hamath. All the inhabitants of the hill country from Lebanon unto <sup>14</sup> Misrephoth-maim, and all the Sidonians, them <sup>15</sup> will I drive out from before the children of Israel: only <sup>16</sup> divide thou it by lot unto the Israelites for an <sup>17</sup> inheritance, as I have commanded thee. Now therefore divide this land for an inheritance unto the nine tribes, and the half

<sup>1</sup> 1 Sam. 6.  
<sup>2</sup> 4, 16.  
<sup>3</sup> Deut. 2. 23.  
<sup>4</sup> 1 Ch. 19. 39.  
<sup>5</sup> See Judg.  
<sup>6</sup> 1. 34.  
<sup>7</sup> ch. 11. 17.  
<sup>8</sup> Num. 13. 21.  
<sup>9</sup> ch. 11. 8.  
<sup>10</sup> See ch.  
<sup>11</sup> 23. 13.  
<sup>12</sup> Judg. 2. 21.  
<sup>13</sup> ch. 14. 1.

<sup>1</sup> Or, *The cave*.

Egypt" (Num. xxxiv. 3 note), the modern *Wady el Arikh*.

Ekron (*Akir*) lay on the northern boundary of Judah (xv. 11), and was actually conquered by the men of that tribe (Judg. i. 18), though assigned in the allotment of the land to Dan (xix. 43). It seems to have fallen again into the hands of the Philistines in the days of the Judges (1 Sam. v. 10), was reconquered by Samuel (cp. 1 Sam. vii. 14), but figures in subsequent times as a Philistine city only (cp. 1 Sam. xvii. 52; 2 K. i. 2, 16, &c.).

[*lords*] The Hebrew word (*scen*) means "an axle," and is applied as a title peculiarly to the chiefs (cp. Judg. iii. 3 and marg. ref.) of the Philistines (Gen. x. 14).

Gaza was the most southern of the Philistine cities (cp. x. 41, xi. 22). It was allotted to the tribe of Judah (xv. 47), and was, with Askalon, taken by the warriors of that tribe (Judg. i. 18). Both cities were soon re-occupied by the Philistines, and subsequently are always mentioned as Philistine cities. Gaza lay on the direct route of the Egyptian armies in their invasions of Syria, by whom it was captured more than once. Special judgments are denounced against Gaza for the cruelty of its people towards the Jews in the time of their humiliation (Amos i. 6, 7; Zeph. ii. 4; Zech. ix. 5), and in the time of St. Jerome the ancient city was a ruin of which the foundations could hardly be traced, and the then existing town was built on another site. (Gaza was in later times an episcopal see, and is now a thriving place containing some 15,000 inhabitants, a larger population than that of Jerusalem.)

Ashdod (*Esdud*; Azotus, Acts viii. 40) was, like Gaza, allotted to Judah (see xv. 46, 47), but was soon regained by the Philistines, and became a principal seat of their Dagon worship. Hither the ark of God was taken after its capture by the Philistines (1 Sam. v. 1 seq.). Its name (= "fortress," "castle"), no less than its history (cp. 2 Chr. xxvi. 6; Is. xx. 1; Neh. iv. 7, &c.) indicates its importance as a stronghold; it withstood for twenty-nine years the longest siege on

record by the Egyptian king Psammetichus. Like Gaza, it was doomed by the Jewish prophets to desolation, and it was utterly destroyed by the Maccabees (1 Macc. x. 77-84, xi. 4). It was, however, rebuilt by the Romans, and figures in Christian times as an episcopal city.

Askalon (see Judg. i. 18), the birthplace of Herod the Great, figures as an important town and seaport in the history of the Crusades, and very massive ruins still attest the ancient strength and grandeur of the place. It is situated about midway between Gaza and Ashdod.

Gath seems to have been first taken by David (1 Chr. xviii. 1). It is not named again in the book of Joshua. It was the town of Goliath (1 Sam. xvii. 4), and is mentioned in David's elegy over Saul as a leading Philistine city (2 Sam. i. 20). It was the nearest of the Philistine cities to Jerusalem, but both the name and the city have perished; its site is conjecturally placed [by Conder] at Tell es Safi.

[*Avites*] See Deut. ii. 23 note.

4. Read "on the south," and connect the words with the verse preceding. They indicate the southern limit of the still unconquered territory in this neighbourhood, as v. 3 gives the northern one.

*Mearah* The "cave" (see marg.) has been referred to *Mugr Jezzín* ("cave of Jezzín"), between Tyre and Sidon, or to a district characterized by deep cave-like ravines near Sidon and Dan-Iaish.

5. *Giblites* The people of Gebal (*Jebail*, 22 m. N. of Beyrout). They were "stone-squarers" (1 K. v. 18) and (ship) "caulkers" (Ezek. xxvii. 9).

6. The A. V. would exhibit the sense more clearly if the words from the beginning of v. 2 to the words "the Sidonians" in this verse were placed in a parenthesis, and the order of the words before us changed thus: "I will drive them out." The "them" meaning the inhabitants of the "very much land to be possessed," spoken of in v. 1.

<sup>p</sup> Num. 32. 33.

Dent. 3. 13. ch. 22. 4.

<sup>q</sup> Num. 21. 30.

<sup>r</sup> Num. 21. 24, 25.

<sup>s</sup> ch. 12. 5.

<sup>t</sup> Dent. 3. 12. ch. 12. 4.

<sup>u</sup> Num. 21. 24, 35.

<sup>v</sup> ver. 11.

<sup>w</sup> Num. 18. 20, 23, 24.

<sup>x</sup> ch. 14. 3, 4. <sup>y</sup> ver. 33.

<sup>a</sup> ch. 12. 2.

<sup>b</sup> Num. 21. 28.

<sup>c</sup> Num. 21. 30.

<sup>d</sup> Num. 21. 23.

<sup>e</sup> Num. 32. 37.

<sup>f</sup> Num. 32. 38.

<sup>g</sup> Num. 31. 8.

<sup>h</sup> Num. 22. 5.

8 tribe of Manasseh, with whom the Reubenites and the Gadites have received their inheritance, <sup>p</sup> which Moses gave them, beyond Jordan eastward, *even as* Moses the servant of the LORD gave them; from Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, <sup>q</sup> and all the plain of Medeba unto Dibon; and <sup>r</sup> all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; <sup>s</sup> and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; all the kingdom of Og, in Bashan, which reigned in Ashtaroth and in Edrei, who remained of <sup>t</sup> the remnant of the giants: <sup>u</sup> for these did Moses smite, and cast them out. Nevertheless the children of Israel expelled <sup>v</sup> not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. <sup>w</sup> Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, <sup>x</sup> as he said unto them. ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families. And their coast was <sup>a</sup> from Aroer, that *is* on the bank of the river Arnon, <sup>b</sup> and the city that *is* in the midst of the river, <sup>c</sup> and all the plain by Medeba; Heshbon, and all her cities that *are* in the plain; Dibon, and <sup>d</sup> Bamoth-baal, and Both-baal-meon, <sup>e</sup> and Jahaza, and Kedemoth, and Mephaath, <sup>f</sup> and Kirjathaim, and <sup>g</sup> Sibmah, and Zareth-shahar in the mount of the valley, and Beth-peor, and <sup>h</sup> Ashdod-pisgah, and Beth-jeshimoth, <sup>i</sup> and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, <sup>j</sup> whom Moses smote <sup>k</sup> with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country. <sup>l</sup> Balaam also the son of Beor, the <sup>m</sup> soothsayer, did the children of Israel slay with the sword among them that were slain by them. And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

<sup>1</sup> Or, *The high places of Baal, and house of Baal-meon*: See Num. 32. 38.

<sup>2</sup> Or, *Springs of Pisgah, or, The hill.*

<sup>3</sup> Or, *diviner.*

8-33. The writer appends to the command of God (1-7) a statement that the other two tribes and a half had already had their inheritance marked out for them by Moses in the land east of Jordan. The boundaries of this territory as a whole are first set forth (8-14), and afterwards the portions assigned within it to the two tribes and a half are severally described (15-33).

14. See Deut. xviii. 1-5 and notes.

15-24. Inheritance of the tribe of Reuben. This territory was the most southerly of the trans-Jordanic possessions of Israel, and adjoined Moab, which lay only on the other side of the Arnon. Hence the Reubenites became in after times much intermixed with the Moabites, who in fact eventually acquired much of the land, and several, if not all, of the cities here named as belonging to Reuben. This acquisition was probably assisted by the fact that the territory north

of Arnon had formerly belonged to the Moabites, from whom it was wrested by the Amorites (see Num. xxi. 26, &c. notes). It is not likely that the Amorite conquerors had completely extirpated the Moabite inhabitants. Hence, in the days when the Reubenites became engrossed in their pastoral pursuits, and probably not very long after the days of Joshua, the Moabites easily encroached on their inheritance, and in the end probably reoccupied nearly the whole of the ancient kingdom of Sihon (cp. Deut. xxxiii. 6 note).

17-21. See marg. ref. for some of these names. Heshbon, Kedemoth, and Mephaath became eventually Levitical cities.

21. *dukes of Sihon*] Rather "vassals of Sihon," probably those "dedicated" or "appointed" with a libation.

23. *Jordan &c.*] i.e. the Jordan and its territory (cp. similar expressions in Num. xxxiv.



- 24 ¶ And Moses gave *inheritance* unto the tribe of Gad, *even* unto  
 25 the children of Gad according to their families. "And their  
 coast was Jazer, and all the cities of Gilead, "and half the land  
 of the children of Ammon, unto Aroer, that *is* before °Rabbah;  
 26 and from Heshbon unto Ramath-mizpeh, and Betonim; and  
 27 from Mahanaim unto the border of Debir; and in the valley,  
 °Beth-aram, and Beth-nimrah, °and Succoth, and Zaphon, the  
 rest of the kingdom of Sihon king of Heshbon, Jordan and *his*  
 border, *even* unto the edge °of the sea of Chinnereth on the other  
 28 side Jordan eastward. This *is* the inheritance of the children  
 29 of Gad after their families, the cities, and their villages. ¶ And  
 Moses gave *inheritance* unto the half tribe of Manasseh: and  
 this was the *possession* of the half tribe of the children of Ma-  
 30 nasseh by their families. And their coast was from Mahanaim,  
 all Bashan, all the kingdom of Og king of Bashan, and °all the  
 31 towns of Jair, which *are* in Bashan, threescore cities: and half  
 Gilead, and °Ashtaroth, and Edrei, cities of the kingdom of Og  
 in Bashan, *were pertaining* unto the children of Machir the son  
 of Manasseh, *even* to the one half of the "children of Machir by  
 32 their families. ¶ These *are the countries* which Moses did dis-  
 tribute for inheritance in the plains of Moab, on the other side  
 33 Jordan, by Jericho, eastward. "But unto the tribe of Levi  
 Moses gave not *any* inheritance: the LORD God of Israel *was*  
 their inheritance, "as he said unto them.
- CHAP. 14. AND these *are the countries* which the children of Israel  
 inherited in the land of Canaan, "which Elcazar the priest, and  
 Joshua the son of Nun, and the heads of the fathers of the tribes  
 of the children of Israel, distributed for inheritance to them.
- 2 °By lot *was* their inheritance, as the LORD commanded by the

" Num. 32.

35.

" Cp. Num.

21, 26, 28, 29,

with Deut.

2, 19.

° Deut. 3. 11.

2 Sam. 11. 1.

" Num. 32.

36.

" Gen. 33. 17.

1 Kin. 7. 40.

" Num. 31. 11.

° Num. 32.

41.

1 Chr. 2. 23.

" ch. 12. 4.

" Num. 32.

39, 40.

" ver. 14.

ch. 18. 7.

" Deut. 10. 9.

" 18. 1, 2.

° Num. 3,

17, 18.

" Num. 26.

55.

" 33. 54.

6; Deut. iii. 16). The portion of the tribe of Reuben at its northern extremity touched the Jordan; the main part of his inheritance lay on the east of the Dead Sea.

25. *all the cities of Gilead*] i.e. of Gilead in the narrower sense, included in the territory of Sihon, and distinct from Bashan (Deut. iii. 10).

*half the land of the children of Ammon*] i.e. that half of the Ammonite territory which had been conquered by the Amorites. This, after the overthrow of Sihon, the Israelites took for their own. The land which the Ammonites still held in the days of Moses, the Israelites were not permitted to attack.

Rabbah was a border fortress, the principal stronghold of the Ammonites (Num. xxi. 24), and the residence of their king. It was attacked and taken by Joab (2 Sam. xi. xii.; 1 Chr. xx. 1), but appears in later times again as an Ammonitish city (Jer. xlix. 3; Ezek. xxv. 5; Amos i. 13-15). In the third century B.C. it received from Ptolemy Philadelphus the name of Philadelphia, and was in later times the seat of a Christian bishop; but has now for many centuries been in ruins, remarkable for their grandeur and extent.

26. *the border of Debir*] Rather perhaps "the border of Lidbir," which is regarded

as identical with the Lo-debar of 2 Sam. ix. 4, and xvii. 27, one of the towns from which provisions were brought to David at Mahanaim (Gen. xxxii. 2).

29-33. On the conquest of Bashan, see especially Num. xxxii. 33, &c. and notes.

XIV. 2. *By lot*] We are not told in what manner the lot was cast. Perhaps two urns were employed, one containing a description of the several districts to be allotted, the other the names of the tribes; and the portion of each tribe would then be determined by a simultaneous drawing from the two urns. Or a drawing might be made by some appointed person, or by a delegate of each tribe from one urn containing the description of the ten inheritances. The lot only determined in a general way the position in the country of the particular tribe concerned, whether north or south, &c.; the dimensions of each territory being left to be adjusted subsequently, according to the numbers and wants of the tribe to be provided for. Since the predilections and habits of two tribes and a half were consulted in the apportionment to them of the trans-Jordanic territory (Num. xxxii. 1) there is no objection to the supposition that something of the same kind may have taken place, subject to the Divine approval, in the distribution of the lands to the nine and a

- e ch. 13. 8, 32, 33. 3 hand of Moses, for the nine tribes, and for the half tribe. "For Moses had given the inheritance of two tribes and an half tribe<sup>c</sup> on the other side Jordan: but unto the Levites he gave none inheritance among them. For <sup>d</sup>the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell <sup>e</sup>in, with their suburbs for their cattle and for their substance. "As the LORD commanded Moses, so the children of Israel did, and they divided the land. ¶Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the <sup>f</sup>Kenezite said unto him, Thou knowest <sup>g</sup>the thing that the LORD said unto Moses the man of God concerning me and thee <sup>h</sup>in Kadesh-barnea. 7 Forty years old <sup>i</sup>was I when Moses the servant of the LORD <sup>j</sup>sent me from Kadesh-barnea to spy out the land; and I brought him word again as <sup>k</sup>it was in mine heart. Nevertheless <sup>l</sup>my brethren that went up with me made the heart of the people melt: but I wholly <sup>m</sup>followed the LORD my God. And Moses swore on that day, saying, "Surely the land <sup>n</sup>whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. And now, behold, the LORD hath kept me alive, <sup>o</sup>as he said, these forty and five years, even since the LORD spake this word unto Moses, while <sup>p</sup>the children of Israel <sup>q</sup>wandered in the wilderness: and now, lo, I <sup>r</sup>am this day fourscore and five years old. <sup>s</sup>As yet I <sup>t</sup>am as strong this day as I <sup>u</sup>was in the day that Moses sent me: as my strength <sup>v</sup>was then, even so <sup>w</sup>is my strength now, for war, both <sup>x</sup>to go out, and to come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how <sup>y</sup>the Anakims were there, and that the cities were great and fenced: <sup>z</sup>if so be the LORD <sup>aa</sup>will be with me, then <sup>ab</sup>I shall be able to drive them out, as the LORD
- <sup>c</sup> Num. 32. 12.  
<sup>d</sup> Num. 14. 24, 30.  
<sup>e</sup> Deut. 1. 36. 38.  
<sup>f</sup> Num. 13. 26.  
<sup>g</sup> Num. 13. 6.  
<sup>h</sup> Num. 13. 31, 32.  
<sup>i</sup> Deut. 1. 28.  
<sup>j</sup> Num. 14. 24.  
<sup>k</sup> ch. 1. 3.  
<sup>l</sup> See Num. 15. 22.  
<sup>m</sup> Num. 14. 30.  
<sup>n</sup> See Deut. 34. 7.  
<sup>o</sup> Deut. 31. 2.  
<sup>p</sup> Num. 13. 28, 33.  
<sup>q</sup> Ps. 19. 32, 34. & 60. 12.  
<sup>r</sup> Rom. 8. 31.  
<sup>s</sup> ch. 15. 14.  
<sup>t</sup> Judg. 1. 20.

<sup>1</sup> Heb. *walked*.

half other tribes; and the lot would thus be appealed to as finally deciding the matter and foreclosing jealousies and disputes.

It is apparent that the casting of the ten lots did not take place simultaneously. The tribe of Judah had precedence, whether by express appointment or because its lot "came up" first, does not appear. It was, as it seems, only after this tribe had settled upon its domains, that further lots were drawn for Ephraim and the half tribe of Manasseh. After this a pause, perhaps of some duration, appears to have occurred; the camp was moved from Gilgal to Shiloh; and the further casting of lots for the other seven tribes was proceeded with at the instigation of Joshua (see xviii. 10).

6. *the children of Judah*] No doubt, in particular, the kinsmen of Caleb, and perhaps other leading men of the tribe. These came before Joshua, with Caleb, in order to make it manifest that they supported his claim, to be secured in the possessions promised him by Moses before the general allotment should be made to the tribes (cp. marg. ref.).

9. *Moses sware*] i.e. God sware; and His

promise, confirmed by an oath, was communicated, of course, through Moses.

10. *forty and five years*] The word of God to Moses was spoken after the return of the spies in the autumn of the second year after the Exodus (Num. xiii. 25); subsequently thirty-eight years elapsed before the people reached the Jordan (Num. xx. 1); after the passage of the Jordan seven more years had passed, when Caleb claimed Hebron, before the partition of the land amongst the nine tribes and a half. These seven years then correspond to the "long time" (xi. 18) during which Joshua was making war with the Canaanites. They are in the sequel of this verse added by Caleb to the years of wandering, since during them the people had no settled abodes.

12. The Anakims had in the course of Joshua's campaigns in the south been expelled from "this mountain," i.e. the mountain country round Hebron, but they had only withdrawn to the neighbouring cities of Philistia (xi. 22). Thence they had, as must be inferred from the text here, returned and reoccupied Hebron, probably when Joshua and the main force of the Israelites had marched northward to deal with

13 said. ¶ And Joshua <sup>a</sup>blessed him, <sup>2</sup>and gave unto Caleb the  
 14 son of Jephunneh Hebron for an inheritance. <sup>3</sup>Hebron there-  
 fore became the inheritance of Caleb the son of Jephunneh the  
 Kenezite unto this day, because that he <sup>2</sup>wholly followed the  
 15 LORD God of Israel. And <sup>a</sup>the name of Hebron before *was*  
*Kirjath-arba; which Arba was a great man among the Anakims.*  
<sup>b</sup>And the land had rest from war.

**CHAP. 15.** *THIS* then was the lot of the tribe of the children of  
 Judah by their families; <sup>a</sup>even to the border of Edom the <sup>b</sup>wil-  
 derness of Zin southward *was* the uttermost part of the south  
 2 coast. ¶ And their south border was from the shore of the salt  
 3 sea, from the <sup>1</sup>bay that looketh southward: and it went out to  
 the south side <sup>c</sup>to <sup>2</sup>Maaleh-acrabim, and passed along to Zin,  
 and ascended up on the south side unto Kadesh-barnea, and  
 passed along to Hezron, and went up to Adar, and fetched a  
 4 compass to Karkaa: *from thence* it passed <sup>d</sup>toward Azmon, and  
 went out unto the river of Egypt; and the goings out of that  
 5 coast were at the sea: this shall be your south coast. ¶ And  
 the east border *was* the salt sea, *even* unto the end of Jordan.  
 And *their* border in the north quarter *was* from the bay of the  
 6 sea at the uttermost part of Jordan: and the border went up to  
<sup>e</sup>Beth-hogla, and passed along by the north of Beth-arabah;  
 and the border went up <sup>f</sup>to the stone of Bohan the son of  
 7 Reuben: and the border went up toward Debir from <sup>g</sup>the valley  
 of Achor, and so northward, looking toward Gilgal, *that is* before  
 the going up to Adummim, which *is* on the south side of the  
 river: and the border passed toward the waters of En-shemesh,  
 8 and the goings out thereof were at <sup>h</sup>En-rogel: and the border  
 went up <sup>i</sup>by the valley of the son of Hinnom unto the south side

<sup>a</sup> ch. 22. 6.  
<sup>2</sup> ch. 10. 37.  
<sup>1</sup> Chr. 6. 55,  
 56.  
<sup>2</sup> ch. 21. 12.  
<sup>3</sup> ver. 8, 9.  
<sup>a</sup> Gen. 13. 18.  
<sup>b</sup> ch. 11. 23.

<sup>a</sup> Num. 34. 3.  
<sup>b</sup> Num. 20. 1.

<sup>c</sup> Num. 34. 4.

<sup>d</sup> Num. 34. 5.

<sup>e</sup> Gen. 50. 10.  
<sup>f</sup> ch. 18. 17.

<sup>g</sup> ch. 7. 26.

<sup>h</sup> 2 Sam. 17.  
 17.

<sup>i</sup> 1 Kin. 1. 9.

<sup>j</sup> ch. 18. 16.

<sup>k</sup> 2 Kin. 23. 10.

Jer. 19. 2, 6.

<sup>1</sup> Heb. tongue.

<sup>2</sup> Or, *The going up to Acrabim.*

Jabin and his confederates. Caleb finally drove out this formidable race and occupied Hebron and its dependent towns and district permanently. See xv. 13 seq.

15. *a great man*] Literally the great man; i.e. the renowned ancestor of the tribe, regarded as the founder of its greatness (xv. 13).

XV. The inheritance of the tribe of Judah is described first by its general boundaries on all four sides (rr. 1-12); then reference is again made, for the sake of completeness, to the special inheritance of Caleb which lay within these boundaries (rr. 13-20); and lastly a list of the towns is given (rr. 21-63). Consult the marg. ref.

6. *the stone of Bohan*] This stone perhaps commemorated some deed of valour belonging to the wars of Joshua (cp. 1 Sam. vii. 12). The stone was erected on the slope of a hill (see marg. ref.), no doubt one of the range which bounds the Jordan valley on the west. But its exact site is wholly uncertain.

7. *the going up to Adummim*] Rather, "the ascent or pass of Adummim" (cp. r. 3, marg.), on the road from Jerusalem to Jericho. Its name signifies "red" and is explained by Jerome as given because of the frequent blood shed there by robbers. This

road is the scene of the parable of the Good Samaritan. Possibly the name may be due to some aboriginal tribe of "red men," who held their ground in these fastnesses after the invaders had driven them from the face of the country elsewhere.

*En-shemesh*] i.e. "fountain of the sun;" no doubt that now called "the Fountain of the Apostles," about two miles from Jerusalem, and the only well on the road to Jericho.

*En-rogel*] i.e. "fountain of the fullers" near the walls of Jerusalem. It was here that Jonathan and Ahimaz concealed themselves after the rebellion of Absalom, in order to procure tidings for David, and here Adonijah gave a feast to his adherents preparatory to making an attempt on the crown (cp. marg. ref.). It is probably the modern "Fountain of the Virgin," the only real spring near Jerusalem, from which the Pool of Siloam is supplied. Others identify it, less probably, with the "Well of Job," situated where the valleys of Kedron and Hinnom unite.

8. *the valley of the son of Hinnom*] This valley begins on the west of Jerusalem at the road to Joppa, and turning south-eastward round the foot of Mount Zion joins the deeper valley of Kedron on the south of the

\* ch. 18. 29.  
Judg. 1. 21.  
& 19. 10.  
† ch. 18. 16.

“ ch. 18. 15.

“ 1 Chr. 13. 6.  
“ Judg. 18.  
12.

“ ch. 16. 43.  
Judg. 1. 1.  
“ ch. 10. 43.

“ ver. 47.  
Num. 34. 6.  
7.  
“ ch. 14. 13.

“ ch. 14. 15.  
“ Judg. 1.  
10, 20.  
“ Num. 13. 22.

of the <sup>k</sup>Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which is at the end <sup>l</sup>of the valley of the 9 giants northward: and the border was drawn from the top of the hill unto <sup>m</sup>the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn 10 <sup>n</sup>to Baulah, which is <sup>o</sup>Kirjath-jearim: and the border compassed from Baulah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to <sup>p</sup>Timnah: and the border went out unto the side of <sup>q</sup>Ekron northward: and the border was drawn to Shicron, and passed along to mount Baulah, and went out unto Jabneel; and the goings 12 out of the border were at the sea. ¶ And the west border was <sup>r</sup>to the great sea, and the coast *thereof*. ¶ This is the coast of the children of Judah round about according to their families. 13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* <sup>s</sup>the city of Arba the father of Anak, 14 which city is Hebron. And Caleb drove thence <sup>t</sup>the three sons of Anak, <sup>u</sup>Sheshai, and Ahiman, and Talmai, the children of

<sup>1</sup> Or, *Kirjath-arba*.

city. It was in this ravine, more particularly at Tophet in the more wild and precipitous part of it towards the east, that the later kings of Judah offered the sacrifices of children to Moloch (2 Chr. xxviii. 3, xxxiii. 6, &c.). After these places had been defiled by Josiah, Tophet and the whole valley of Hinnom were held in abomination by the Jews, and the name of the latter was used to denote the place of eternal torment (Matt. v. 22). The Greek term Gehenna (*γέεννα*) is in fact formed from the Hebrew *gay-hinnom*, “valley of Hinnom.” Hinnom is regarded either as the name of some ancient hero, or as an appellative (= “groaning” or “moaning”), bestowed on the spot because of the cries of the victims here offered to Moloch, and of the drums with which those cries were drowned.

*the valley of the giants*] Rather “the plain of Rephaim.” This plain, named after an ancient and gigantic tribe of the land (Gen. xiv. 5), lies south-westward of Jerusalem, and is terminated by a slight rocky ridge forming the brow of the valley of Hinnom. The valley is fertile (Isa. xvii. 5) and broad, and has been on more than one occasion the camping ground for armies operating against Jerusalem (2 Sam. v. 18, 22, xxiii. 13).

9. Nephtoah is probably the modern *Ain Lifta*, two miles and a half north-westward of Jerusalem: and Mount Ephron is conjecturally connected with the city Ephraim (2 Chr. xiii. 19) or Ophrah (xviii. 23).

10. Mount Seir is not the well-known range of Edom. The name (= “shaggy mountain”) is applicable to any rugged or well-wooded hill. Here it probably denotes the range which runs south-westward from Kirjath-jearim to the Wady Surar. Mount

Jearim, i.e. “woody mountain,” is through its other name, Chesalon, identified with the modern *Kesla*.

*Beth-shemesh*] i.e. “house of the sun,” called “Ir-shemesh” or “city of the sun” (xix. 41; cp. 1 K. iv. 9), a place assigned to Dan, and one of the cities which fell by lot to the Levites (xxi. 16). Beth-shemesh was the first place at which the ark rested after its return from the hands of the Philistines (1 Sam. vi. 12). It was the residence of one of Solomon’s purveyors (1 K. iv. 9), and was the spot where at a later date Amaziah was defeated and slain by Jehoash (2 K. xiv. 11 seq.). It is no doubt the modern *Ain Shems*.

Timnah, called also Timnath, and Timnathah, belonged likewise to Dan, and is to be distinguished from other places of like name (Gen. xxxviii. 12; Josh. xxiv. 30). Timnah (= “portion”) was evidently, like Gilgal, Ramah, Kirjath, and several other towns, of frequent use in Canaanitish topography.

11. *Jabneel*] The modern *Yebna*, about three miles from the coast and twelve miles south of Joppa. It is called Jabneh in 2 Chr. xxvi. 6, where Uziah is recorded to have taken it from the Philistines and destroyed its fortifications. The town is repeatedly mentioned with its haven in the wars of the Maccabees (1 Macc. iv. 15; 2 Macc. xii. 8), and by Josephus under the name of Jamnia. It is described by Philo as a very populous town; and after the destruction of Jerusalem was for a long time the seat of the Sanhedrim, and was a famous school of Jewish learning. Its ruins, which are still considerable, stand on the brink of the *Wady Rubin*.

14. See marg. *reff*.

15 Anak. And <sup>v</sup>he went up thence to the inhabitants of Debir:  
 16 and the name of Debir before *was* Kirjath-sepher. <sup>a</sup>And Caleb  
 said, He that smiteth Kirjath-sepher, and taketh it, to him will  
 17 I give Achsah my daughter to wife. And <sup>a</sup>Othniel the <sup>b</sup>son of  
 Kenaz, the brother of Caleb, took it: and he gave him Achsah  
 18 his daughter to wife. <sup>c</sup>And it came to pass, as she came *unto him*,  
 that she moved him to ask of her father a field: and <sup>d</sup>she lighted  
 19 off *her* ass; and Caleb said unto her, What wouldest thou? Who  
 answered, Give me a <sup>e</sup>'blessing; for thou hast given me a south  
 land; give me also springs of water. And he gave her the  
 20 upper springs, and the nether springs. ¶ This *is* the inheritance  
 of the tribe of the children of Judah according to their families.  
 21 ¶ And the uttermost cities of the tribe of the children of Judah  
 toward the coast of Edom southward were Kabzeel, and Eder,  
 22, 23 and Jagur, and Kinah, and Dimonah, and Adadah, and  
 24 Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bea-  
 25 loth, and Hazor, Hadattah, and Kerioth, and Hezron, which *is*

<sup>v</sup> ch. 10. 38.  
<sup>a</sup> Judg. i. 11.  
<sup>b</sup> Judg. i. 12.  
<sup>c</sup> Judg. i. 13.  
<sup>d</sup> & 3. 9.  
<sup>e</sup> Num. 32. 12.  
<sup>c</sup> Judg. i. 14.  
<sup>d</sup> See Gen.  
 24. 64.  
 1 Sam. 25. 23.  
<sup>e</sup> Gen. 33. 11.

15. The name Debir belonged to two other places; viz., that named in *v.* 7, between Jerusalem and Jericho, and the Gadite town mentioned in *xiii.* 26. The Debir here meant appears [and its site has been conjecturally placed at Dhaheriyeh (Conder)] to have been situated in the mountain district south of Hebron. It was one of the towns afterwards assigned to the Levites. Its other name (*v.* 49), *Kirjath-sannah*, i.e. perhaps, "city of palm branches," or "city of law, or sacred learning," no less than the two given in the text, would indicate that Debir was an ancient seat of Canaanitish learning, for Debir probably is equivalent to "oracle," and Kirjath-sepher means "city of books." This plurality of names marks the importance of the town, as the inducement held out in *v.* 16, by Caleb, to secure its capture (*cp.* 1 Sam. xvii. 25, xviii. 17), points to its strength.

17. Othniel was probably Caleb's younger brother; the expression "son of Kenaz" being only an equivalent for the "Kenezite" (*xiv.* 6).

18. *a field*] In Judg. i. 14, "the field," i.e. the well-known field asked by Achsah and given by Caleb as a "blessing," i.e. as a token of goodwill, which when the Book of Judges was written had become historical. The "field" in question was doubtless in the neighbourhood of Debir, and was specially valuable because of its copious springs. Achsah's dismounting was a sign of reverence.

19. *a south land*] This term (*negeb*) which is often equivalent to a proper name (*v.* 21), importing the well-defined district which formed the south of the Promised Land (Num. xiii. 17 note), seems here used in its more general sense (Ps. cxvi. 4), for a dry or barren land. The rendering of this passage adopted by LXX., several Versions, and Commentators, &c., "thou hast given me into a south land," i.e. "hast given me in marriage into a south land," is

forced; the construction of the verb "to give," with two accusatives, is natural and common to many languages.

*springs of water*] The Hebrew word is found only here and in the parallel passage, Judg. i. 15. Hence some take it as a proper name, "Gulloth-maim," which like Beth-horon (*xvi.* 3, 5), was applied to two distinct but adjoining places—distinguished as "the upper" and "the lower." The tract in question was no doubt a mountain slope which had springs both on its higher and lower ground; possibly the modern *Kurnul*.

21-63. List of the towns of the tribe of Judah. These are arranged in four divisions, according to the natural features of the district; viz., those of the Negeb or south country (21-32); of "the valley," or "the plain" (*Shenheleh*, 33-47); of "the mountains" (48-60); and of "the wilderness" (61, 62). Many of the identifications are still conjectural only.

21-32. The Negeb was for the most part rocky and arid, and cannot have been at any time very thickly peopled.

21. Kabzeel was the native place of Benaiiah (2 Sam. xxiii. 20), who was famous as a slayer of lions. The Negeb was a principal haunt of these beasts.

24. Telem may be the Telaim of 1 Sam. xv. 4, where Saul mustered his army for the expedition against the Amalekites. It is possibly to be looked for at *El-Kuseir*, a spot where the various routes towards different parts of the Negeb converge, and which is occupied by the Arab tribe the *Dhullam*, a word identical with Telem in its consonants. Bealoth is probably the "Baalath-beer—Ramath of the south" (*xix.* 8), and was one of the towns afterwards assigned to the Simeonites. It is identified with the modern *Kurnub*.

25. and Hezron which is Hazor] In this verse are the names of two towns only, not of four. Two places bearing the common

- 26, 27 Hazor, Amam, and Shema, and Moladah, and Hazar-gaddah, 28 and Heshmon, and Beth-palet, and Hazar-shual, and Beer-29, 30 shoba, and Bizjothjah, Baalah, and Iim, and Azem, and Elto-  
 / 1 Sam. 27. 31 lad, and Chesil, and Hormah, and / Ziklag, and Madmannah,  
 6. 32 and Sansannah, and Lobaath, and Shilhim, and Ain, and Rim-  
 mon: all the cities are twenty and nine, with their villages:  
 ° ch. 10. 41. 33, 34 ¶ And in the valley, ° Eshtaol, and Zoreah, and Ashnah, and

topographical appellation, Hazor ("inclosure") are here mentioned and distinguished as "Hazor Hadattah" and "Kerioth-Hezron," otherwise termed Hazor, simply: the former has been identified by some with *El-Hudhera*; the latter is probably the modern *El-Kuryetein*. Kerioth, prefixed to a name, bespeaks military occupation, as Hazor points to pastoral pursuits. The place would therefore seem to be an ancient pastoral settlement which had been fortified by the Anakims, and called accordingly Kerioth; to which name the men of Judah, after they had captured it, added that of Hezron, in honour of one of their leading ancestors (cp. Gen. xli. 12; Ruth iv. 18). Kerioth was the home of Judas the traitor, if the ordinary derivation of Iscariot (= *ish K'rioth*, i.e. man of Kerioth) be accepted: St. Matt. x. 4.

26. Moladah is probably the modern *El-Milk*, and like Hazar-shual (*Berrishal* near Gaza) (= "inclosure of foxes") occurs (xix. 2, 3; 1 Chr. iv. 28), as a town belonging to Simeon, and (Neh. xi. 26, 27) as a place occupied by Jews after the captivity.

29-32. Baalah (xix. 3) is found in the modern *Deir-el-Belah*, near Gaza. Iim, i.e. "ruinous heaps" or "conical hills" (Num. xxi. 11 note) is by some connected with Azem; and the compound name, *Ije Azem*, is traced in El-Aujeh, in the country of the Azazimeh Arabs, in whose name the ancient Azem may perhaps be traced. Eltolad is connected with *Wady-el-Thoula*, in the extreme south of the Negeb. Chesil appears to be the town called Bethul (xix. 4), and probably the Bethel (1 Sam. xxx. 27) situated not far from Ziklag. The name Chesil (= "fool") was most likely bestowed by way of opprobrium (cp. the change of Bethel, house of God, into Bethaven, house of vanity, Hos. iv. 15). As Chesil signifies the group of stars known as Orion (cp. Job xxxviii. 31; Amos v. 8), probably it was the worship of the heavenly bodies in particular that was carried on here. Bethel may have been the ancient name, and the spot was perhaps the very one near Beer-sheba where Abraham planted a tamarisk tree (Gen. xxi. 33). The place is probably *El Khulasaah*, the Elusa of ecclesiastical writers, situated some fifteen miles south-west of Beer-sheba. Jerome testifies to the fact, that the worship of Venus as the morning star was practised there, and Sozomen appears to be speaking of this place, when he mentions a Bethel (*Βηθελ*) in the territory of Gaza, populous and

famous for an ancient and splendid temple. The site of Ziklag is uncertain. Madmannah and Sansannah correspond to Beth-marcaboth (= "house of chariots") and Hazar-susah (= "horse inclosure") in xix. 5 (1 Chr. iv. 31). The latter names point to two stations of passage on or near the high road between Egypt and Palestine, and are represented by the modern *Minyay* and *Wady-es-Suny*, on the caravan route south of Gaza. Shilhim or Sharuhen, (xix. 6), and Shaaraim (1 Chr. iv. 31) is traced in *Khirbet-es-Seram*, near El Aujeh. Ain and Rimmon were possibly originally two towns, but in process of time became so connected as to be treated as one name (Neh. xi. 29). The place is probably the present *Um-er-Rummamin*, i.e. "mother of pomegranates," a place about ten miles north of Beer-sheba.

32. *twenty and nine* The A. V. gives thirty-four names. The difference is due either to the confusion by an early copyist of letters similar in form which were used as numerals; or to the separation in the A. V. of names which in the original were one (c.g. v. 25).

33-47. "The valley" or the Shephelah, is bounded on the south by the Negeb, on the west by the Mediterranean, on the north by the plain of Sharon, on the east by "the mountains" (v. 48). It is a well-defined district, of an undulating surface and highly fertile character, thickly dotted, even at the present time, with villages, which are for the most part situated on the different hills. The towns in this district, like those in the Negeb, are classed in four groups.

33-36. First group of fourteen towns; these belong to the north-eastern portion of the Shephelah. Eshtaol and Zoreah were afterwards assigned to the tribe of Dan, and inhabited by Danites (Judg. xiii. 25, xviii. 2, 8, 11). The latter place was the home of Samson (Judg. xiii. 2). It was one of the cities fortified by Rehoboam (2 Chr. xi. 10), and was re-occupied by the Jews after the captivity (Neh. xi. 29). It is probably the modern *Surah*. [Eshtaol has been identified with *Eshua* (Conder)]. Both places were in later times partly peopled by Judahites from Kirjath-jearim; perhaps after the departure of the colony of Danites for Dan-Laish. Zanoah is the present *Zanna*, not far from Surah. Socoh is the modern *Shuweikah*. Sharaïm is perhaps to be sought in the modern *Zakariya*. Gederah ("wall")

35 Zanoah, and En-gannim, Tappuah, and Enam, Jarmuth, and  
 36 Adullam, Socoh, and Azekah, and Sharaim, and Adithaim, and  
 Gederah, <sup>1</sup>and Gederothaim; fourteen cities with their villages:  
 37, 38 Zenan, and Hadashah, and Migdal-gad, and Dilean, and  
 39 <sup>2</sup>Mizpeh, and Joktheel, Lachish, and Bozkath, and Eglon, <sup>3</sup>ch. 11. 3.  
 40, 41 and Cabbon, and Lahmam, and Kithlish, and Gederoth,  
 Beth-dagon, and Naamah, and Makedah; sixteen cities with  
 42, 43 their villages: Libnah, and Ether, and Ashan, and Jiphtah,  
 44 and Ashnah, and Nezib, and Keilah, and Achzib, and Ma-  
 45 reshah; nine cities with their villages: Ekron, with her towns  
 46 and her villages: from Ekron even unto the sea, all that *lay*  
 47 <sup>2</sup>near Ashdod, with their villages: Ashdod with her towns and  
 her villages, Gaza with her towns and her villages, unto <sup>4</sup>the <sup>1</sup>ver. 4.  
 river of Egypt, and <sup>2</sup>the great sea, and the border thereof: <sup>2</sup>Num. 34. 6.  
 48, 49 ¶ And in the mountains, Shamir, and Jattir, and Socoh, and  
 50 Dannah, and Kirjath-sannah, which *is* Debir, and Anab,  
 51 and Eshtemoah, and Anim, <sup>1</sup>and Goshen, and Holon, and <sup>1</sup>ch. 10. 41.  
 52 Giloh; eleven cities with their villages: Arab, and Dumah, <sup>2</sup>& 11. 16.  
 53 and Eshean, and <sup>3</sup>Janum, and Beth-tappuah, and Aphekah,  
 54 and Humentah, and <sup>4</sup>Kirjath-arba, which *is* Hebron, and Zior; <sup>4</sup>Gen. 13. 18.  
 55 nine cities with their villages: Maon, Carmel, and Ziph, and  
 56, 57 Juttah, and Jezreel, and Jokdeam, and Zanoah, Cain,  
 58 Gibeah, and Timnah; ten cities with their villages: Halhul,  
 59 Beth-zur, and Gedor, and Maarath, and Beth-anoth, and El-

<sup>1</sup> Or, or.<sup>2</sup> Heb. by the place of.<sup>3</sup> Or, Janne.

or "fortress") was a name borne with various terminations by several places.

37-41. Second group of towns, containing those in the middle portion of the Shephelah, and of which some only (x. 3, 10) can be identified.

42-44. Third group; towns in the south of the Shephelah. For Libnah see x. 29. Mareshah is believed to be near *Beit-jibrin*, the ancient *Eleutheropolis*.

45-47. Fourth group: the towns of the Philistine sea-coast; see xiii. 3.

48-60. This highland district extends from the Negeb on the south to Jerusalem, and is bounded by the Shephelah on the west, and the "Wilderness" (v. 61, 62) on the east. The mountains, which are of limestone, rise to a height of near 3000 feet. At present, the highlands of Judah present a somewhat dreary and monotonous aspect. The peaks are for the most part barren, though crowned almost everywhere with the ruins of ancient towns, and bearing on their sides marks of former cultivation. Many of the valleys, especially towards the south, are, however, still very productive. The towns here enumerated are given in six groups.

48-51. First group: towns on the south-west. Dannah [is identified with *Idnah* (Conder)]. Jattir (*Attir*), and Eshtemoah (*Senua*) were priestly cities (xxi. 14; 1 Chr. vi. 57), and the place to which David, after routing the Amalekites, sent presents (1 Sam. xxx. 27, 28). Socoh is *Suweikah*.

52-54. Second group of nine towns, situated somewhat to the north of the last-

mentioned. Of these Dumah is perhaps the ruined village *Ed Daumeh*, in the neighbourhood of Hebron; and Beth-tappuah, i.e. "house of apples," *Tefuh*, a place which has still a good number of inhabitants, is conspicuous for its olive groves and vineyards, and bears on every side the traces of industry and thrift.

55-57. Third group; lying eastward of the towns named in the last two, and next to "the wilderness."

55. The four towns retain their ancient names with but little change. Maon (1 Sam. xxiii. 24, xxv. 2), the home of Nabal, is to be looked for in the conical hill, *Main*, the top of which is covered with ruins. It lies eight or nine miles south-east of Hebron. Carmel (1 Sam. xxv. 2), the modern *Kurmul*, is a little to the north of *Main*. The name belongs to more than one place (xii. 22). Ziph gave its name to "the wilderness" into which David fled from Saul (1 Sam. xxiii. 14).

58, 59. Fourth group. Towns north of the last mentioned, of which Beth-zur and Gedor are represented by *Beit-sur* and *Jedur*.

After v. 59 follows in the Greek version a fifth group of eleven towns, which appears to have dropped in very ancient times out of the Hebrew text, probably because some transcriber passed unawares from the word "villages" at the end of v. 59, to the same word at the end of the missing passage. The omitted group contains the towns of an important, well-known, and populous district

\* ch. 9. 17. 60 tekou; six cities with their villages: "Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages: 61, 62 in the wilderness, Beth-arabah, Middin, and Secacah, and Nibshan, and the city of Salt, and Engedi; six cities with their 63 villages. ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

° See Judg. 1. 8. 21.  
2 Sam. 5. 6.  
° Judg. 1. 21.

° Gen. 23. 19.  
Judg. 1. 26.

° ch. 10. 10.  
2 Chr. 8. 5.  
° ch. 10. 33.  
1 Kin. 9. 15.  
° ch. 17. 14.

**CHAP. 16.** AND the lot of the children of Joseph <sup>1</sup>fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el, 2 and goeth out from Beth-el to "Luz, and passeth along unto the 3 borders of Archi to Ataroth, and goeth down westward to the coast of Japhleti, <sup>4</sup>unto the coast of Beth-horon the nether, and 4 to "Gezer: and the goings out thereof are at the sea. "So the children of Joseph, Manasseh and Ephraim, took their inheritance. ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance

<sup>1</sup> Heb. *went forth* (i.e., out of the urn).

lying immediately south of Jerusalem, and containing such towns as Tekoah (2 Sam. xiv. 2; Neh. iii. 5, 27; Amos i. 1); Bethlehem, the native town of David and of Christ (Gen. xxxv. 19); and Aetana, a Grecised form of Etam (2 Chr. xi. 6).

61, 62. This district, including the towns in "the wilderness," the scene of David's wanderings (1 Sam. xxiii. 24; Ps. lxxiii. title), and of the preaching of the Baptist (Matt. iii. 1), and perhaps of our Lord's temptation (Matt. iv.), extended from the northern limit of Judah along the Dead Sea to the Negeb; it was bounded on the west by that part of "the mountains" or highlands of Judah, which adjoined Bethlehem and Maon. It abounds in limestone rocks, perforated by numerous caverns, and often of fantastic shapes. It is badly supplied with water, and hence is for the most part barren, though affording in many parts, now quite desolate, clear tokens of former cultivation. It contained only a thin population in the days of Joshua.

62. "The city of Salt" is not mentioned elsewhere, but was no doubt connected with "the valley of salt" (2 Sam. viii. 13). The name itself, and the mention of Engedi (Gen. xiv. 7 note) suggest that its site must be looked for near the Dead Sea.

XVI. This and xvii. are closely connected, and assign the boundaries of "the children of Joseph," i.e. of the kindred tribes of Ephraim and Manasseh. These two tribes, or more strictly speaking, the tribe of Ephraim and the half tribe of Manasseh, drew one lot only, no doubt, because it was all along intended that their inheritances should be adjacent. These chapters accordingly describe (1) the southern boundary of the whole territory of the children of Joseph (xvi. 1-4); (2) the limits of Ephraim in particular (xvi. 5-10) (3);

those of Manasseh (xvii. 1-13); and (4) the discontent of the descendants of Joseph with their inheritance is recorded, together with Joshua's answer to their complaints (xvii. 14-18).

The territory allotted to these two powerful tribes comprises the central and, in every way, the choicest part of Canaan west of the Jordan. The hills of this district, making up what is called (xx. 7) "Mount Ephraim," are less high and far less barren than those of Judah; the water supply is much larger; and the very rich and fertile plains of Sharon and Esdraelon are left between the rocky fastnesses of Benjamin on the south and the high lands of Galilee belonging to Issachar on the north.

1. *to the wilderness*] Strike out "to," for the word is in apposition to "lot." The wilderness is (xviii. 12) "the wilderness of Bethaven."

2. *of Archi*] Read "of the Archite," also a designation of David's friend Hushai (2 Sam. xv. 32; xvi. 16, &c.). The word is derived from Erech (Gen. x. 10). But whether there was in the neighbourhood of Bethel a place bearing this Babylonian name, or whether a colony from the East had settled in this spot and brought the name with them, is unknown.

*Ataroth*] Called (v. 5 and xviii. 13) Ataroth-adar (= "crowns of fame or greatness") perhaps to distinguish it from two other places bearing the same name but situated on the other side of Jordan, in the territory of Gad (Num. xxxii. 34). It is identified with Atara, near the road from Jerusalem to Nablous.

3. *of Japhleti*] Rather "of the Japhletite." All history of the name is lost.

5-8. From the abrupt manner in which the statements are introduced, as well as from their imperfect character, there is



- on the east side was <sup>c</sup>Ataroth-addar, <sup>f</sup>unto Beth-horon the <sup>g</sup>upper; and the border went out toward the sea to <sup>h</sup>Michmethah on the north side; and the border went about eastward unto <sup>i</sup>Taanath-shiloh, and passed by it on the east to Januah; and it went down from Januah to Ataroth, <sup>k</sup>and to Nuarath, and <sup>l</sup>came to Jericho, and went out at Jordan. The border went out from Tappuah westward unto the <sup>m</sup>river Kanah; and the goings out thereof were at the sea. This <sup>n</sup>is the inheritance of the tribe of the children of Ephraim by their families. And <sup>o</sup>the separate cities for the children of Ephraim <sup>p</sup>were among the inheritance of the children of Manasseh, all the cities with their villages.
- 10 <sup>q</sup>'And they drave not out the Canaanites that dwell in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.
- CHAP. 17. THERE was also a lot for the tribe of Manasseh; for he <sup>r</sup>was the <sup>s</sup>firstborn of Joseph; <sup>t</sup>to wit, for <sup>u</sup>Machir the firstborn of Manasseh, the father of Gilead: because he was a man of <sup>v</sup>war, therefore he had <sup>w</sup>Gilead and Bashan. There was also a lot for <sup>x</sup>the rest of the children of Manasseh by their families; <sup>y</sup>for the children of <sup>z</sup>Abiezer, and for the children of Holok, <sup>aa</sup>and for the children of Asriel, and for the children of Shechem, <sup>ab</sup>and for the children of Hephher, and for the children of Shemida: these <sup>ac</sup>were the male children of Manasseh the son of Joseph by their <sup>ad</sup>families. ¶But <sup>ae</sup>Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these <sup>af</sup>are the names of his daughters, <sup>ag</sup>Mahlah, and Noah, Hoglah, Milcah, and Tirzah. And they came near before <sup>ah</sup>Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, <sup>ai</sup>The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an <sup>aj</sup>inheritance among the brethren of their father. And there fell <sup>ak</sup>ten portions to Manasseh, beside the land of Gilead and Bashan, <sup>al</sup>which <sup>am</sup>were on the other side Jordan; because the daughters of Manasseh had an inheritance among his sons: and the rest of <sup>an</sup>Manasseh's sons had the land of Gilead. ¶And the coast of <sup>ao</sup>Manasseh was from Asher to <sup>ap</sup>Michmethah, that <sup>aq</sup>lieth before

<sup>c</sup> ch. 18. 13.  
<sup>f</sup> 2 Chr. 8. 5.  
<sup>v</sup> ch. 17. 7.

<sup>h</sup> 1 Chr. 7. 23.

<sup>i</sup> ch. 17. 9.

<sup>k</sup> ch. 17. 9.

<sup>t</sup> Judg. 1. 29.  
<sup>Sec 1 Kin.</sup>  
<sup>9. 16.</sup>

<sup>u</sup> Gen. 41. 51.

<sup>z</sup> 46. 20.

<sup>aa</sup> Gen. 50. 23.

<sup>ab</sup> Deut. 3. 15.

<sup>ad</sup> Num. 26.

<sup>ae</sup> 29-32.

<sup>af</sup> 1 Chr. 7. 18.

<sup>ag</sup> Num. 26. 31.

<sup>ah</sup> Num. 26.

<sup>ai</sup> 32.

<sup>aj</sup> Num. 26.

<sup>ak</sup> 33.

<sup>al</sup> & 27. 1.

<sup>am</sup> & 30. 2.

<sup>an</sup> ch. 14. 1.

<sup>ao</sup> Num. 27.

<sup>ap</sup> 6, 7.

<sup>aq</sup> ch. 18. 6.

<sup>ar</sup> Num. 26. 30, *Jezer*.

probability in the conjecture that some words have, in these verses, fallen out of the text. Few of the places are known for certain.

8. The verb "were," introduced by A. V. in this verse should be omitted; and the full stop after v. 8 replaced by a colon. The purport of v. 9 is simply to add to the inheritance of Ephraim, defined by the preceding context, "the separate cities" or more properly "single cities" which were allotted to them in addition within the borders of Manasseh. The reasons for granting these additional cities to the Ephraimites can only be conjectured. Perhaps the territory assigned to this numerous tribe proved on experiment to be too small; and therefore some towns, which are named in 1 Chr. vii. 29, were given to them from the kindred Manassites, the latter being recompensed (xvii. 11 note) at the expense of Issachar and Asher.

XVII. 1. Manasseh, as the "first-born," was to receive not only the territory on the east of Jordan won by the valour of the Machirites, but also a portion with the other tribes on the west of Jordan, the Holy Land of Promise strictly so called. Thus, though Ephraim took precedence of Manasseh, according to the prediction of Joseph (Gen. xlviii. 20), yet Manasseh received "the double portion" which was the peculiar privilege of the first-born (Deut. xxi. 17).

2. *for the rest, &c.* i.e. for those who were not settled on the east of Jordan.

5. *ten portions*] i.e. five for the five families descended from the male children of Gilead, and five others for the five daughters of Zelophehad, who represented the sixth family, the Hephherites.

7. *Asher*] Not the tribe so called, but a place somewhere towards the eastern end of the boundary line here drawn: perhaps

- Shechem; and the border went along on the right hand unto  
 8 the inhabitants of En-tappuah. Now Manasseh had the land of  
 Tappuah: but <sup>m</sup>Tappuah on the border of Manasseh belonged to  
 9 the children of Ephraim; and the coast descended <sup>n</sup>unto the  
 river Kanah, southward of the river: <sup>o</sup>these cities of Ephraim  
 are among the cities of Manasseh: the coast of Manasseh also  
 was on the north side of the river, and the outgoings of it were  
 10 at the sea: southward *it was* Ephraim's, and northward *it was*  
 Manasseh's, and the sea is his border; and they met together in  
 11 Asher on the north, and in Issachar on the east. <sup>p</sup>And Manasseh  
 had in Issachar and in Asher <sup>q</sup>Beth-shean and her towns, and  
 Ibleam and her towns, and the inhabitants of Dor and her  
 towns, and the inhabitants of Endor and her towns, and the in-  
 habitants of Taanach and her towns, and the inhabitants of  
 12 Megiddo and her towns, *even* three countries. Yet <sup>r</sup>the children  
 of Manasseh could not drive out *the inhabitants of* those cities;  
 13 but the Canaanites would dwell in that land. Yet it came to  
 pass, when the children of Israel were waxen strong, that they  
 put the Canaanites to <sup>s</sup>tribute; but did not utterly drive them  
 14 out. ¶<sup>t</sup>And the children of Joseph spake unto Joshua, saying,  
 Why hast thou given me *but* <sup>u</sup>"one lot and one portion to inherit,  
 seeing I am <sup>v</sup>a great people, forasmuch as the LORD hath blessed  
 15 me hitherto? And Joshua answered them, If thou be a great

<sup>1</sup> Or, brook of reeds.

*Teyasir*, on the road from Sichem to Beth-shean.

9. *these cities, &c.*] The text is possibly corrupt. The intention seems to be to state that the cities lying south of the river, though within the limits of Manasseh, were in fact made over to Ephraim, and were amongst the "separate cities" (xvi. 9). On the contrary, the north bank of the river, both land and towns, belonged to Manasseh exclusively.

10. *southward*] i.e. of the river Kanah.

Render, "they (i.e. the two kindred tribes of Ephraim and Manasseh, the northern border being treated here as common to the two) reached unto Asher." (See the map.) The northern border is only indicated in general terms, perhaps because the Israelites were not yet completely masters of this part of the country, and so had not precisely determined it.

11. Perhaps Beth-shean (in Issachar) and the other five towns (in Asher) were given to the Manassites in compensation for towns in the Manassite territory allotted to the Ephraimites. (See *r. 9. Cp. xxi. 9.*) To the wall of Beth-shean, or Bethshan (*Beisan*, about 5 miles west of the Jordan), the bodies of Saul and his sons were fastened by the Philistines after the battle on Mount Gilboa. After the exile it received the Greek name of Scythopolis, perhaps because it was principally tenanted by a rude and heathen population, styled in contempt Scythians. It was a border city of Galilee, and the chief town of the Decapolis. In Christian times it was the see of a bishop, who is

enumerated as present at Nicæa and other Councils of the Church.

Ibleam (Bileam, 1 Chr. vi. 70), perhaps *Jelameh*, was a Levitical town (xxi. 25 note). Near this place Ahaziah was mortally wounded by Jehu (2 K. ix. 27), and fled to Megiddo, which was no doubt not far distant.

*three countries*] Rather "the three hills." The district belonging to the last-mentioned three towns had a common name, derived no doubt from its natural features, and was called "the three hills." Cp. Decapolis, Tripolis, &c.

14. *seeing I am a great people*] The assertion can hardly have been warranted by facts, for at the census (Num. xxvi.) the two tribes of Manasseh and Ephraim together were not greatly more numerous than the single tribe of Judah; and now that half the Manassites were provided for on the eastern side of Jordan, the remaining children of Joseph could hardly be stronger than the Danites or the Issacharites. The children of Joseph seem therefore to exhibit here that arrogant and jealous spirit which elsewhere characterises their conduct (Judg. viii. 1, xii. 1; 2 Sam. xix. 41; 2 Chr. xxviii. 7 &c.). A glance at the map shows that their complaint was in itself unreasonable. Their territory, which measured about 55 miles by 70, was at least as large in proportion to their numbers as that of any other tribe, and moreover comprehended some of the most fertile of the whole promised land.

15. Joshua was himself of the tribe of Ephraim, but far from supporting the de-

people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if 16 mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have <sup>v</sup>chariots of iron, *both* <sup>v</sup> *they who are of* Beth-shean and her towns, and *they who are* <sup>v</sup> *of* 17 the valley of Jezreel. And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot 18 *only*: but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, *though* they have iron chariots, *and* though they be strong. <sup>v</sup> Judg. 1. 19 & 4. 3. <sup>v</sup> ch. 19. 18. 1 Kin. 18. 2 Kin. 9. & 10. <sup>a</sup> Deut. 20. 1.

**CHAP. 18.** AND the whole congregation of the children of Israel assembled together <sup>a</sup>at Shiloh, and <sup>b</sup>set up the tabernacle of the congregation there. And the land was subdued before them. <sup>a</sup> Judg. 21. 10. <sup>b</sup> Judg. 18. 31. 2 ¶ And there remained among the children of Israel seven tribes, 3 which had not yet received their inheritance. And Joshua said unto the children of Israel, *How long are ye slack to go to* 1 Sam. 1. 24. & 4. 3, 4. <sup>c</sup> Judg. 18. 9. possess the land, which the LORD God of your fathers hath given

<sup>1</sup> Or, *Rephaim*, Gen. 14. 5. & 15. 20.

mands of his kinsmen he reproves them, and calls upon them to make good their great words by corresponding deeds of valour. He bids them clear the country of its woods and thus make room for settling their people. The "wood country" means probably the range which runs along the northern border of Manasseh, and which connects the mountains of Gilboa with Carmel. Mount Ephraim, (a name perhaps used by anticipation) called "the hill" (v. 16), and "the mountain of Israel" (xi. 16), is the eastern portion of the territory of Ephraim and Manasseh extending towards the Jordan. This was a hilly, though by no means barren, district.

16. The possession by the Canaanites of chariots strengthened and tipped with iron, such as were used by the Egyptians (Ex. xiv. 7), is named here by the children of Joseph as a reason why they could not possess themselves of the plains. "The valley of Jezreel" is the broad low valley which sweeps from *Zerin* between the mountains of Gilboa and the range of little Hermon eastward down to the Jordan. It was most likely in this valley that the host of the Midianites was encamped, when attacked by Gideon (Judg. vii. 1, 8). The great plain of Jezreel, called the plain of Esdraelon (Esdrelom, Judith i. 8), extends from Carmel on the west to the hills of Gilboa, little Hermon, and Tabor on the east, a distance of full sixteen miles; and its breadth between the rocky mass of southern Palestine and the bolder mountains of Galilee on the north, is about twelve miles. Its position as well as its open area make it the natural battle-field of Palestine.

17. *thou shalt not have one lot only* i.e. by dispossessing the Canaanites, thou shalt

double the portion of land at thy disposal. The "but" with which A. V. begins v. 18 should be "for."

XVIII. 1. After all overt resistance was overcome, the Tabernacle with its sacred contents was removed from its place of safety at Gilgal, in a corner of the land near the Jordan, to a central place, Shiloh, the modern *Seilun*, which is two or three miles east of the main road, and rather more than half way between Jerusalem and Nablous. Its choice as the national Sanctuary may indeed have been determined by Joshua, no doubt under Divine direction (Deut. xii. 11), because of its insignificance, in order to avoid local jealousies, as well as because of its position in the very centre of the whole land, and perhaps also because of its seclusion. Its very name (= "rest") was probably bestowed at this juncture when God had given the people rest from their enemies. The Tabernacle with its contents continued at Shiloh during the whole period of the Judges, until its capture by the Philistines. Shiloh (1 Sam. iv. 3, 4) seems to have fallen into desolation at an early date (Jer. vii. 12, xxvi. 6).

2. Two tribes and a half had already received their portions on the east of Jordan: Judah, Ephraim, and the remaining half of Manasseh had also been provided for (xv.-xvii.). Thus there remained still seven tribes out of the twelve to be settled in their homes.

3. This backwardness probably arose from the indisposition of the people to abandon the nomad life in which they had been born and bred, and to settle in fixed abodes, and perhaps also from a dislike of the exterminating warfare incidental to a complete dispossessing of the Canaanites.

- 4 you? Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me. And they shall divide it into seven parts: <sup>d</sup> "Judah shall abide in their coast on the south, and <sup>e</sup> "the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, <sup>f</sup> that I may cast lots for you here before the LORD our God. <sup>g</sup> But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: <sup>h</sup> and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them. And the men arose and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh. And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions. ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. <sup>i</sup> And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. And the border went over from thence toward Luz, to the side of Luz, <sup>k</sup> which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side <sup>l</sup> of the nether Beth-horon. And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at <sup>m</sup> Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: *this was* the west quarter. And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to <sup>n</sup> the well of waters of Nephtoah: and the border came down to the end of the mountain that *lieth* before <sup>o</sup> the valley of the son of Hinnom, and which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to <sup>p</sup> En-rogel, and was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to <sup>q</sup> the stone of Bohan the son of Reuben, and passed along toward the side over against <sup>r</sup> Arabah northward, and went down unto Arabah:

<sup>1</sup> Or, *The plain.*

4. *three men for each tribe*] i.e. twenty-one in all. Their duty would be to describe the land, especially with reference to the cities it contained (v. 9), that Joshua might have the means of making a first apportionment amongst the tribes according to their varying numbers.

10. *cast lots*] See xiv. 2 note.

11-28. See marg. ref. There are many indications found in this and the next chap-

ter that the text is in great disorder, and many of the places are still unknown.

14. *and compassed the corner, &c.*] Render "and turned on the west side southward." The meaning is, that at lower Beth-horon the northern boundary-line of Benjamin curved round and ran southward, —Beth-horon being its extreme westerly point.

19 and the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: *this was* the south coast.  
 20 And Jordan was the border of it on the east side. ¶ This *was* the inheritance of the children of Benjamin, by the coasts thereof  
 21 round about, according to their families. ¶ Now the cities of the tribe of the children of Benjamin according to their families  
 22 were Jericho, and Beth-hoglah, and the valley of Keziz, and  
 23 Beth-arabah, and Zemaraim, and Beth-el, and Avim, and  
 24 Parah, and Ophrah, and Chephar-haammonai, and Ophni, and  
 25 Gaba; twelve cities with their villages: Gibeon, and Ramah,  
 26, 27 and Becroth, and Mizpeh, and Chephirah, and Mozah, and  
 28 Rekem, and Irpeel, and Taralah, and Zelah, Eleph, and Jebusi,  
 which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

<sup>a</sup> ch. 15. 8.

**CHAP. 19.** AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: <sup>a</sup>and their inheritance was within the inheritance of the children of  
 2 Judah. And <sup>b</sup>they had in their inheritance Beer-sheba, and  
 3 Sheba, and Moladah, and Hazar-shual, and Balah, and Azem,  
 4, 5 and Eltolad, and Bethul, and Hormah, and Ziklag, and Beth-  
 6 marcaboth, and Hazar-susah, and Beth-lebaoth, and Sharuhin;  
 7 thirteen cities and their villages: Ain, Remmon, and Ether, and  
 8 Ashan; four cities and their villages: and all the villages that  
 were round about these cities to Baalath-beer, Ramath of the  
 south. This is the inheritance of the tribe of the children of  
 9 Simeon according to their families. Out of the portion of the  
 children of Judah *was* the inheritance of the children of Simeon:

<sup>a</sup> ver. 9.

<sup>b</sup> 1 Chr. 4. 28, ch. 15. 26-32, 42.

<sup>1</sup> Heb. tongue.

21. The "Valley of Keziz," or *Emek-Keziz*, is perhaps the *Wady el-Kaziz*, at no great distance east of Jerusalem.

22. Zemaraim, *i.e.* "two wooded hills," is supposed to be the ruins called *Es-Sunruh*, on the road from Jerusalem to Jericho.

23. Ophrah (xv. 9 note), to be distinguished here and in 1 Sam. xiii. 17 from the Ophrah of Judg. vi. 11, is probably the Ephraim of 2 Chr. xiii. 19, and the Ephraim of John xi. 54. It is conjecturally identified with *El-Tajribeh*, on the road from Jerusalem to Bethel.

24. *Gaba*] This name, like Gibeah, Gibeon, &c. (ix. 3), indicates a town placed on a hill, and occurs repeatedly in various forms in the topography of Palestine. Gaba is the Gibeah of 1 Sam. xiii. 15, 16, xiv. 5, where the Hebrew has Geba, which is undoubtedly the correct reading throughout. The city was one of those assigned to the Levites (xxi. 17), and lay on the northern border of Judah. It is identified with the modern *Jeba*, lying on the side of a deep ravine opposite to Michmash (*Mukhmash*). The famous "Gibeah of Saul," or "Gibeah of Benjamin" (the Gibeath of r. 28) lay at no great distance south-west of Geba, on the high road from Jerusalem to Bethel, and is pro-

bably to be looked for in the lofty and isolated *Tuleil-el-Ful*.

25. *Ramah*] *i.e.* "lofty;" probably the native town and abode of Samuel (1 Sam. i. 19, xxv. 1). Its exact site is uncertain.

26. *Mizpeh*] See xi. 3. Not the Mizpeh of xv. 38, but the place where Samuel judged the people and called them together for the election of a king (1 Sam. vii. 5-16, x. 17). In the Chaldean times it was the residence of Gedaliah (2 K. xxv. 22; Jer. xl. 14). Its site is identified with *Nehy Samuil*, about five miles north-west of Jerusalem.

XIX. 1-9. The inheritance of Simeon was taken out of the portion of Judah, which proved on experience to be larger than the numbers of that tribe required. The Simeonite territory is described by its towns, of which fourteen were in the Negeb, and four others (r. 7) partly in the Negeb and partly in "the valley." On the narrow confines here assigned to Simeon, and its insignificant position altogether amongst the Twelve Tribes, see Deut. xxxiii. 6 note.

6. *thirteen*] Fourteen names have been given. The error is probably due to the use of letters for numbers, which has led to many similar mistakes in other places (see xv. 32).

- for the part of the children of Judah was too much for them :  
 "therefore the children of Simeon had their inheritance within  
 the inheritance of them. ¶ And the third lot came up for the  
 children of Zebulun according to their families : and the border  
 of their inheritance was unto Sarid : "and their border went up  
 toward the sea, and Maralah, and reached to Dabbasheth, and  
 reached to the river that is before Jokneam ; and turned from  
 Sarid eastward toward the sunrising unto the border of Chisloth-  
 tabor, and then goeth out to Daberath, and goeth up to Japhia,  
 and from thence passeth on along on the east to Gittah-hepher,  
 to Ittah-kazin, and goeth out to Remmon-'methoar to Neah ;  
 and the border compasseth it on the north side to Hannathon :  
 and the outgoings thereof are in the valley of Jiphthah-el : and  
 Kattath, and Nahallal, and Shimron, and Idalah, and Beth-  
 lehem : twelve cities with their villages. This is the inheritance  
 of the children of Zebulun according to their families, these  
 17 cities with their villages. ¶ And the fourth lot came out to  
 Issachar, for the children of Issachar according to their families.  
 And their border was toward Jezreel, and Chesulloth, and  
 19, 20 Shunem, and Ithraim, and Shihon, and Anaharath, and  
 21 Rabbith, and Kishion, and Abetz, and Remeth, and En-gan-  
 22 nim, and En-haddah, and Beth-jazzez ; and the coast reacheth to  
 Tabor, and Shahazimah, and Beth-sheimesh ; and the outgoings  
 of their border were at Jordan : sixteen cities with their villages.  
 23 This is the inheritance of the tribe of the children of Issachar  
 24 according to their families, the cities and their villages. ¶ And  
 the fifth lot came out for the tribe of the children of Asher

<sup>1</sup> Or, which is drawn.

10. Sarid, not yet identified, was evidently a leading topographical point on the south frontier of Zebulun. The boundary passed westward until it touched the Kishon, near *Tell Kaimon* (xii. 22 note), and thence turned northward, leaving Carmel, which belonged to Asher, on its west. The territory of Zebulun accordingly would not anywhere reach to the Mediterranean, though its eastern side abutted on the sea of Galilee, and gave the tribe those "outgoings" attributed to it in the Blessing of Moses (Deut. xxxiii. 18). Daberath (r. 12) is probably *Debarieh*.

13. Gittah (or Gath)-hepher, the birthplace of the prophet Jonah (2 K. xiv. 25), is probably the modern village of *El-Meshhad*, where the tomb of the prophet is still shown, a short way from Nazareth, on the road to Tiberias.

*Remmon-methoar to Neah*] Read "and goeth out to Remmon, which reacheth to Neah." (See margin.) Rimmon, a Levitical city (xxi. 35 ; 1 Chr. vi. 77) is probably the modern *Rammaneh*, in the plain of *El Buttauf*, about six miles north of Nazareth.

14. Hannathon, more properly Channathon, has been supposed by some to be the Cana of Galilee of the New Testament, and Jiphthah-el is probably the present *Jefat* ; the *Jotapata* of Roman times, which was so long and valiantly defended by

Josephus against the legions of Vespasian. The "Valley" is the *Wady Abilin* ; and Bethlehem (r. 15) is the present miserable village of *Beit-Luhin*.

15. twelve cities] Only five have been mentioned, and the names in the verses preceding are apparently not names of Zebulonite cities, but merely of points in or near the boundary line. It would therefore appear that seven names have disappeared from the text, and perhaps also the definition of the western frontier.

18. Jezreel and its famous and fertile plain are the choicest part of the inheritance of Issachar (xvii. 16).

*Shunem*] Here the Philistines pitched before the battle of Gilboa (1 Sam. xxviii. 4). The place is also known as the home of Abishag (1 K. i. 3), and in connection with Elisha (2 K. iv. 8, viii. 1). It is identified with *Solan* [or, *Sulem*], a small and poor village on the slope of Little Hermon.

21. *En-gannim*] i.e. "fountain of gardens ;" also a Levitical city (xxi. 20), and called *Anem* (1 Chr. vi. 73), the modern *Jenin*, a place on the main road from Jerusalem to Nazareth, just where it enters the plain of Jezreel. Many of the places enumerated in these verses are not known. Tabor (r. 22) is perhaps not the famous mountain, but the town on it of the same name (1 Chr. vi. 77), given up to the Levites. Beth-sheimesh (perhaps *Bessum*) is

- 25 according to their families. And their border was Helkath, and  
 26 Hali, and Beton, and Achshaph, and Alammelech, and Amad,  
 and Misheal; and reacheth to Carmel westward, and to Shihor-  
 27 libnath; and turneth toward the sunrising to Beth-dagon, and  
 reacheth to Zebulun, and to the valley of Jiphthah-el toward  
 the north side of Beth-emek, and Neiel, and goeth out to Cabul  
 28 on the left hand, and Hebron, and Rehob, and Hammon, and  
 29 Kanah, <sup>f</sup>even unto great Zidon; and <sup>f</sup>then the coast turneth to  
 Ramah, and to the strong city <sup>f</sup>Tyre; and the coast turneth to  
 Hosh; and the outgoings thereof are at the sea from the coast  
 30 to <sup>g</sup>Achzib: Ummah also, and Aphek, and Rehob: twenty and  
 31 two cities with their villages. This <sup>g</sup>is the inheritance of the  
 tribe of the children of Asher according to their families, these  
 32 cities with their villages. ¶The sixth lot came out to the  
 children of Naphtali, <sup>g</sup>even for the children of Naphtali according  
 33 to their families. And their coast was from Heleph, from Allon  
 to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum;  
 34 and the outgoings thereof were at Jordan: and <sup>h</sup>then <sup>h</sup>the coast  
 turneth westward to Aznoth-tabor, and goeth out from thence  
 to Hukkok, and reacheth to Zebulun on the south side, and  
 reacheth to Asher on the west side, and to Judah upon Jordan  
 35 toward the sunrising. And the fenced cities are Ziddim, Zer,

<sup>f</sup> ch. 11. 8.  
Judg. 1. 31.

<sup>g</sup> Gen. 38. 5.  
Judg. 1. 31.  
Mic. 1. 14.

<sup>h</sup> Deut. 33.  
23.

<sup>1</sup> Heb. *Tzor*, 2 Sam. 5. 11.

not the same as Beth-shemesh of Judah (xv. 10), nor of Naphtali (r. 38).

25, 26. Helkath, a Levitical town (xxi. 31), is probably *Yerka*, a village about seven or eight miles north-west of Acre, in a Wady of the same name. Alammelech was in the *Wady Melik*, which joins the Kishon from the north-east, not far from the sea.

*Shihor-libnath* i.e. "black-white." The two words are now generally admitted to be the name of a river, probably the modern *Nahr Zerka*, or Blue River, which reaches the sea about 8 miles south of Dor, and whose name has a correspondence both to black and white. Possibly we have in the occurrence of the term *Shihor* here a trace of the intercourse, which was close and continuous in ancient times, between Phœnicia and Egypt (xiii. 3). Cabul (r. 27) still retains its ancient name;—it lies between four and five miles west of Jotapata and about ten miles south-east of Acre.

28-30. These verses refer to the northern portion of the territory of Asher, on the Phœnician frontier. Some names may have dropped out of the text, the number (r. 30) not tallying with the catalogue. Ramah still retains its ancient name, and lies about twelve miles south-east of Tyre. Achzib is the modern *Zib*, on the coast, eight or nine miles north of Acre.

33. *from Allon to Zaanannim*] Render "from the oak forest at Zaanannim." From Judg. iv. 11 it appears that this oak or oak-forest was near Kedesh.

*Adami, Nekeb*] Render "Adami of the Pass." Possibly the ancient *Deir el Ahmar* ("red cloister"), which derives its name

from the colour of the soil in the neighbourhood, as perhaps Adami did. The spot lies about eight miles north-west of Baalbek.

34. *Aznoth-tabor*] This place (= "ears of Tabor") was no doubt in the neighbourhood of Mount Tabor—probably on the eastern slope; and Hukkok on the western slope.

*to Judah upon Jordan*] i.e. to the "Havoth-jair" (Num. xxxii. 41), which were on the opposite side of Jordan. Jair, from whom these towns or villages were named, traced his ancestry in the male line through Hezron to Judah (Num. xxvii. 1); and it is likely that he was assisted by large numbers of his kinsmen of that tribe in his rapid conquest of Bashan. Hence the Havoth-jair were, in all likelihood, largely colonised by Judahites, especially perhaps that portion of them nearest the Jordan. Thus that part of the river and its valley adjacent to these settlements was spoken of as "Judah upon Jordan," or more literally "Judah of the Jordan" (cp. Num. xxii. 1).

35-38. The number of the fortified cities of Naphtali is remarkable, though it does not tally with the catalogue. It was no doubt good policy to protect the northern frontier by a belt of fortresses, as the south was protected by the fenced cities of Judah. Hammath, a Levitical city (cp. xxi. 32; 1 Chr. vi. 76), is not to be confounded with the Hamath on the north-eastern frontier of the land (Num. xiii. 21). The name (from a root signifying "to be warm") probably indicates that hot springs existed here; and is perhaps rightly traced in

- 36 and Hammath, Rakkath, and Chinnereth, and Adamah, and  
 37 Ramah, and Hazor, and Kedesh, and Edræi, and En-hazor,  
 38 and Iron, and Migdal-el, Horem, and Beth-anath, and Beth-  
 39 shemesh; nineteen cities with their villages. This is the in-  
 heritance of the tribe of the children of Naphtali according to  
 40 their families, the cities and their villages. ¶ And the seventh  
 lot came out for the tribe of the children of Dan according to  
 41 their families. And the coast of their inheritance was Zorah,  
 42 and Eshtaol, and Ir-shemesh, and <sup>1</sup>Shaalabbin, and Ajalon, and  
 43, 44 Jethlah, and Elon, and Thimnathah, and Ekron, and Eltekeh,  
 45 and Gibbethon, and Baalath, and Jehud, and Bene-berak, and  
 46 Gath-rimmon, and Me-jarkon, and Rakkon, with the border  
 47 <sup>2</sup>before <sup>2</sup>Japho. And <sup>2</sup>the coast of the children of Dan went  
 out too little for them: therefore the children of Dan went up to  
 fight against Leshem, and took it, and smote it with the edge  
 of the sword, and possessed it, and dwelt therein, and called  
 48 Leshem, <sup>1</sup>Dan, after the name of Dan their father. This is the  
 inheritance of the tribe of the children of Dan according to their  
 49 families, these cities with their villages. ¶ When they had  
 made an end of dividing the land for inheritance by their coasts,  
 the children of Israel gave an inheritance to Joshua the son of  
 50 Nun among them: according to the word of the LORD they gave  
 him the city which he asked, even <sup>m</sup>Timnath-<sup>a</sup>serah in mount  
 51 Ephraim: and he built the city, and dwelt therein. ¶ <sup>o</sup>These are  
 the inheritances, which Eleazar the priest, and Joshua the son of  
 Nun, and the heads of the fathers of the tribes of the children  
 of Israel, divided for an inheritance by lot <sup>n</sup>in Shiloh before the  
 LORD, at the door of the tabernacle of the congregation. So  
 they made an end of dividing the country.
- CHAP. 20.** THE LORD also spake unto Joshua, saying, Speak to  
 2 the children of Israel, saying, "Appoint out for you cities of
- <sup>1</sup> Judg. 1. 35.  
<sup>2</sup> See Judg. 18.  
<sup>1</sup> Judg. 18. 20.  
<sup>m</sup> ch. 24. 30.  
<sup>n</sup> 1 Chr. 7. 24.  
<sup>o</sup> Num. 35. 17.  
<sup>p</sup> ch. 14. 1.  
<sup>q</sup> ch. 18. 1, 10.  
<sup>a</sup> Ex. 21. 13.  
<sup>b</sup> Num. 35. 6, 11, 14.  
<sup>c</sup> Deut. 19. 2, 9.

<sup>1</sup> Or, over against.

<sup>2</sup> Or, Joppa, Jonah 1. 3. Acts 9. 36.

Ammaus, near Tiberias. Rakkath was, according to the Rabbins, rebuilt by Herod and called Tiberias. The name (= "bank, shore") suits the site of Tiberias very well. Migdal-el, perhaps the Magdala of Matt. xv. 39, is now the miserable village of *El Mejdal*.

46. Japho (the modern Jaffa, or Yafa), elsewhere (see marg.) called Joppa, is often mentioned in the history of the Maccabees and was, as it still is, the leading port of access to Jerusalem both for pilgrims and for merchandise. It is a very ancient town.

47. The words "too little" are an insertion of A. V. Render rather, "the border of the children of Dan was extended." The Hebrew appears to mean "the children of Dan enlarged their border because they had not room enough."

The reason of this was that the Danites, a numerous tribe (Num. xxvi. 5 note), found themselves (Judg. i. 34, 35) cooped up amongst the hills by the powerful and warlike Amorites. Hence the Danite expedition (see marg. ref.), which surprised the Sidonian inhabitants of Leshem, an unwar-

like and peaceable race, exterminated them, and annexed their city and territory to the portion of Dan.

50. Nothing is said of any express command of God respecting the inheritance of Joshua. But as such special portion appears to have been promised to Caleb at the time when he and Joshua alone out of the twelve spies remained faithful (xiv. 6-9), it is probable that a like promise was made to Joshua. The name of the place is also written Timnath-heres (Judg. ii. 9), by a transposition of the letters. The Rabbinical explanation that the name Timnath-heres (i.e. "portion of the sun") was given because a representation of the sun was affixed to the tomb in memory of Joshua's command to the sun to stand still, appears to be an afterthought. The name Timnath-serah (= "portion that remains") was perhaps conferred on the spot in consequence of its being allotted to Joshua, the last allotment made in the whole distribution of his conquests. The site has been conjectured to be *Tibneh*, a village about five miles north-west of Lydda [or, by Conder, Kefr Hâres, nine miles south of Nablous].



3 refuge, whereof I spake unto you by the hand of Moses: that the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of  
4 blood. And when he that doth flee unto one of those cities shall stand at the entering of <sup>b</sup>the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may  
5 dwell among them. <sup>c</sup>And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not  
6 beforetime. And he shall dwell in that city, <sup>d</sup>until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house,  
7 unto the city from whence he fled. ¶ And they <sup>e</sup>appointed Kedesh in Galilee in mount Naphtali, and <sup>f</sup>Shechem in mount Ephraim, and <sup>g</sup>Kirjath-arba, which *is* Hebron, in <sup>h</sup>the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned <sup>i</sup>Bezer in the wilderness upon the plain out of the tribe of Reuben, and <sup>j</sup>Ramoth in Gilead out of the tribe of Gad, and <sup>k</sup>Golan in Bashan out of the tribe of Manassch.  
9 <sup>m</sup>These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, <sup>n</sup>until he stood before the congregation.

<sup>b</sup> Ruth 1. 1,  
2.

<sup>c</sup> Num. 35.  
12.

<sup>d</sup> Num. 35.  
12, 25.

<sup>e</sup> ch. 12. 22.  
<sup>f</sup> Gen. 12. 6.  
<sup>g</sup> ch. 11. 15.

<sup>h</sup> Luke 1. 39.

<sup>i</sup> Deut. 4. 43.

<sup>j</sup> 1 Chr. 6. 78.

<sup>k</sup> ch. 21. 38.

<sup>l</sup> 1 Kin. 22. 3.

<sup>m</sup> ch. 21. 27.

<sup>n</sup> Num. 35.  
15.

<sup>n</sup> ver. 6.

**CHAP. 21.** THEN came near the heads of the fathers of the Levites unto <sup>a</sup>Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of  
2 Israel; and they spake unto them at <sup>b</sup>Shiloh in the land of Canaan, saying, <sup>c</sup>The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our  
3 cattle. And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities  
4 and their suburbs. ¶ And the lot came out for the families of the Kohathites: and <sup>d</sup>the children of Aaron the priest, *which* were of the Levites, <sup>e</sup>had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin,

<sup>a</sup> ch. 14. 1.  
& 17. 4.

<sup>b</sup> ch. 18. 1.

<sup>c</sup> Num. 35. 2.

<sup>d</sup> ver. 8, 19.

<sup>e</sup> See ch. 21.  
33.

<sup>1</sup> Heb. sanctified.

XX. 4. As soon as the manslayer presented himself at the city of refuge, the elders of the city were to hold an inquiry, and receive him provisionally into the city. Afterwards, when the avenger of blood should have tracked his victim to the city, and appear to claim him, a more formal and thorough investigation (r. 6) was to be made. Consult the marginal references.

XXI. A list of the Levitical cities, varying in some particulars from that given in this chapter, is also given in 1 Chr. vi. 54-81.

4. *thirteen cities*] This number is said to be too great for the single family of Aaron. But it appears (1 Chr. xxiv.) that the two surviving sons of Aaron, Eleazar and Ithamar, had together 24 sons, the heads of the priestly families. Since Aaron was 123 years old when he died (Num. xxxiii. 39),

his sons' grandchildren and great grandchildren were no doubt living in the closing years of Joshua's course, and had to be provided with dwellings. They might altogether number several thousands. The "cities" of Canaan were for the most part small; as is manifest from the astonishing number of them in proportion to the area of the land, more particularly in the south, where the portion of the priests was situated. The priests or Levites would not occupy the whole of the dwellings in any city, nor all its "fields," nor necessarily and always all its "villages" (cp. r. 12). Non-Levites, to whom the cultivation of their land, and other secular concerns, were entrusted, no doubt resided in the Levitical cities or their precincts. It appears, further, that several of the cities here enumerated were only

- <sup>f</sup> ver. 20, &c. 5 thirteen cities. And <sup>f</sup>the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
- <sup>v</sup> ver. 27, &c. 6 ¶ And <sup>v</sup>the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in
- <sup>b</sup> ver. 31, &c. 7 Bashan, thirteen cities. ¶<sup>a</sup> The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of
- <sup>i</sup> ver. 3. 8 Gad, and out of the tribe of Zebulun, twelve cities. ¶<sup>i</sup> And the children of Israel gave by lot unto the Levites these cities with their suburbs, <sup>k</sup>as the LORD commanded by the hand of
- <sup>k</sup> Num. 35. 2. 9 Moses. ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these
- <sup>l</sup> ver. 4. 10 cities which are *here* <sup>l</sup>mentioned by name, <sup>l</sup>which the children of Aaron, *being* of the families of the Kohathites, *who were* of the
- <sup>m</sup> 1 Chr. 6. 55. 11 children of Levi, *had*: for their's was the first lot. <sup>m</sup> And they gave them <sup>2</sup>the city of Arba the father of <sup>n</sup>Anak, which *city is*
- <sup>n</sup> Gen. 13. 18. 12 Hebron, <sup>n</sup>in the hill *country* of Judah, with the suburbs thereof
- <sup>o</sup> ch. 20. 7. 13 round about it. But <sup>v</sup>the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession. Thus <sup>v</sup>they gave to the children of Aaron the priest
- <sup>q</sup> 1 Chr. 6. 57, &c. 14 <sup>v</sup>Hebron with her suburbs, *to be* a city of refuge for the slayer; <sup>r</sup>and Libnah with her suburbs, and <sup>r</sup>Jattir with her suburbs,
- <sup>r</sup> ch. 15. 51. 15 <sup>r</sup>and Eshtemoa with her suburbs, and <sup>s</sup>Holon with her suburbs,
- <sup>s</sup> ch. 10. 2. 16 <sup>s</sup>and Debir with her suburbs, and <sup>t</sup>Ain with her suburbs, <sup>t</sup>and Juttah with her suburbs, and <sup>b</sup>Beth-shemesh with her suburbs;
- <sup>t</sup> ch. 15. 48. 17 nine cities out of those two tribes. And out of the tribe of Benjamin, <sup>c</sup>Gibeon with her suburbs, <sup>d</sup>Geba with her suburbs,
- <sup>u</sup> ch. 15. 60. 18 Anathoth with her suburbs, and <sup>e</sup>Almon with her suburbs; four
- <sup>x</sup> 1 Chr. 6. 58. *Ibleam*. 19 cities. All the cities of the children of Aaron, the priests, *were*
- <sup>y</sup> ch. 15. 49. 20 thirteen cities with their suburbs. ¶ And the families of the children of Kohath, the Levites which remained of the children
- <sup>z</sup> 1 Chr. 6. 59. *Ashan*. 21 of Kohath, even they had the cities of their lot out of the tribe
- <sup>a</sup> ch. 15. 55. 22 of Ephraim. For they gave them <sup>v</sup>Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and
- <sup>b</sup> ch. 15. 10. 23 Gezer with her suburbs, and Kibzaim with her suburbs, and
- <sup>c</sup> ch. 18. 25. 24 Beth-horon with her suburbs; four cities. And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,
- <sup>d</sup> ch. 18. 24. 25 Aijalon with her suburbs, Gath-rimmon with her suburbs; four
- <sup>e</sup> 1 Chr. 6. 60. *Alemeth*. 26 cities. And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities. All the cities *were* ten with their suburbs for the families of the

<sup>1</sup> Heb. *called*.<sup>2</sup> Or, *Kirjath-arba*, Gen. 23. 2.

wrested from the Canaanites at a later date.

5. The non-priestly Kohathites had been diminished by the destruction of Korah and his company (Num. xvi.). On comparing Num. xxvi. 57 seq. with Num. iii. 27 seq., two of the families of the Kohathites seem to have disappeared altogether. Hence it is not surprising that the rest of the Kohathites were sufficiently accommodated in ten cities.

9-19. The thirteen priestly cities (see marg. ref.) were all in the tribes of Judah, Simeon, and Benjamin. Thus, as Calvin remarks, God so overruled it that the priestly fami-

lies were placed round the spot which He had determined before, and to choose as the site of His temple.

20-26. Of the cities of the non-priestly Kohathites, for Kibzaim we find Jokmeam in 1 Chr. vi. 68. This is perhaps another name for the same place, since both names may be derived from roots having a similar meaning; and for Gath-rimmon in 1 Chr. vi. 70, Bileam is given, and probably correctly; Gath-rimmon having apparently been repeated inadvertently from the preceding verse. Bileam is but another form of Ibleam (xvii. 11).

27 children of Kohath that remained. ¶<sup>a</sup> And unto the children of <sup>a</sup> ver. G.  
 Gershon, of the families of the Levites, out of the *other* half  
 tribe of Manasseh *they gave* 'Golan in Bushan with her suburbs, <sup>i</sup> Deut. 4. 13.  
*to be a city of refuge for the slayer*; and Beesh-terah with her  
 28 suburbs; two cities. And out of the tribe of Issachar, Kishon  
 29 with her suburbs, Dabareh with her suburbs, Jarmuth with her  
 30 suburbs, En-gannim with her suburbs; four cities. And out of  
 the tribe of Asher, Mishal with her suburbs, Abdon with her  
 31 suburbs, Helkath with her suburbs, and Rehob with her  
 32 suburbs; four cities. And out of the tribe of Naphtali,  
<sup>k</sup> ch. 12. 22.  
 Kedesh in Galilee with her suburbs, *to be a city of refuge for*  
 the slayer; and Hammoth-dor with her suburbs, and Kartan  
 33 with her suburbs; three cities. All the cities of the Gershon-  
 ites according to their families *were* thirteen cities with their  
 34 suburbs. ¶<sup>i</sup> And unto the families of the children of Merari, the <sup>i</sup> ver. 7.  
 rest of the Levites, out of the tribe of Zebulun, Jokneam with <sup>See 1 Chr. 6.</sup>  
 35 her suburbs, and Kartah with her suburbs, Dimnah with her <sup>77.</sup>  
 36 suburbs, Nahalal with her suburbs; four cities. And out of  
 the tribe of Reuben, <sup>m</sup> Bezer with her suburbs, and Jahazah <sup>m</sup> ch. 20. 8.  
 37 with her suburbs, Kedemoth with her suburbs, and Mephaath  
 38 with her suburbs; four cities. And out of the tribe of Gad,  
 Ramoth in Gilead with her suburbs, *to be a city of refuge for*  
 39 the slayer; and Mahanaim with her suburbs, Heshbon with her  
 40 suburbs, Jazer with her suburbs; four cities in all. So all the  
 cities for the children of Merari by their families, which were  
 remaining of the families of the Levites, were *by* their lot  
 41 twelve cities. ¶<sup>o</sup> All the cities of the Levites within the pos- <sup>o</sup> Num. 33. 7.  
 session of the children of Israel *were* forty and eight cities with  
 42 their suburbs. These cities were every one with their suburbs  
 43 round about them: thus *were* all these cities. ¶ And the LORD  
 gave unto Israel <sup>p</sup> all the land which he sware to give unto their <sup>p</sup> Gen. 13. 15.  
 44 fathers; and they possessed it, and dwelt therein. <sup>q</sup> ch. 11. 23.  
 ¶ And the <sup>& 22. 4.</sup>

27-33. Cp. xix. 18, &c. Of the cities of the Gershonites, for Beesh-terah read (Beeshterah.) The name is a contraction of Beth-Ashterah (= "house of Ashterah") and the city is undoubtedly the Ashtaroth or Astaroth of Og (xii. 4; Deut. i. 4; 1 Chr. vi. 71).

34-40. Merarite cities. Some of these places are not found in the list of Zebulonite cities in xix. 10-16. The text is considered corrupt.

42. After this verse, the LXX. introduces a passage (in part a repetition from xix. 49, 50), recording the grant of a special inheritance to Joshua, and also that he buried at Timnath-serah the flint-knives with which he had circumcised (v. 2 note) the people after the passage of Jordan. The latter statement, which has the authority of the LXX. only, is a Jewish legend of early date.

43-45. There is no real inconsistency between the declarations of these verses and the fact that the Israelites had not as yet possessed themselves of all the cities allotted to the various tribes (Judg. i. 21-36),—nor did at any time, subdue the whole extent of country promised to them (Num. xxxiv.

1-12). God had fulfilled all His part of the Covenant. It was no part of His purpose that the native population should be annihilated suddenly (Deut. vii. 22); but they were delivered into the hand of Israel, and their complete dispossession could have been effected at any time by that Divine aid which was never wanting when sought. At the time referred to in the text, the Canaanites were discouraged, broken in strength, holding fast in isolated spots only up and down the land in the very midst of the tribes of God's people. The conquest of Canaan was already *ex parte Dei* a perfect work; just as in the New Testament the triumph of the individual Christian and of the Christian Church in their warfare is often spoken of as accomplished in view of the Divine will that it should be so, and of Divine grace that it may be so. It was therefore only the inertness and pusillanimity of the Israelites which prevented the completion of the conquest when the allotment of Canaan was made by Joshua; as it was their subsequent backslidings which caused God to turn the tide of victory against them and even to cast them out of the land

<sup>r</sup> Deut. 7. 21. LORD gave them rest round about, according to all that he swore unto their fathers: and <sup>r</sup>there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. <sup>r</sup>There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

**CHAP. 22.** THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, and said unto them, Ye have kept <sup>a</sup>all that Moses the servant of the LORD commanded you, <sup>3</sup>and have obeyed my voice in all that I commanded you: ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, <sup>c</sup>which Moses the servant of the LORD gave you on the other side Jordan. But <sup>d</sup>take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, <sup>e</sup>to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. ¶ So Joshua <sup>f</sup>blessed them, and sent them away: and they went unto their tents. Now to the <sup>g</sup>one half of the tribe of Manasseh Moses had given possession in Bashan: <sup>h</sup>but unto the <sup>i</sup>other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, <sup>j</sup>then he blessed them, and he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: <sup>k</sup>divide the spoil of your enemies with your brethren. ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which <sup>l</sup>is in the land of Canaan, to go unto <sup>m</sup>the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses. And when they came unto the borders of Jordan, that <sup>n</sup>are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see

promised to their forefathers and actually won in the campaigns of Joshua. See *Introduct.*, p. 6.

**XXII.** The events of this chap. are no doubt recorded in their proper historical order. The auxiliary forces of the trans-Jordanic tribes were not sent away immediately after the campaigns against the Canaanites were over. They set forth from Shiloh (r. 9), to which place the sanctuary had been removed (xviii. 1) after the conquest and the settlement of the children of Judah and of Joseph in their possessions, and after the appointment of the Levitical cities.

7, 8. The insertion of this explanation about the half tribe, and the repetition of Joshua's farewell, are examples of a marked characteristic of very ancient writers—and of Hebrew writers as much as any—that of

giving a completeness and finish to each section of their story. The Jewish historian scarcely ever quotes or reminds, but repeats so much as may be necessary to make his account of the transaction in hand fully intelligible by itself. (Cp. also xiii. 14 and 33, xiv. 3, xviii. 7.) It is quite possible, however, that the particulars peculiar to r. 8, may be due to some other narrative of the whole event than that to which r. 5 belongs, and may have been interwoven by a later reviser.

9. *Gilead*] Here used in the widest sense for the whole trans-Jordanic district.

10. The two tribes and a half erected this altar in order to keep alive their claim to have the same interest as the other tribes had in the Sanctuary of God, which was established on the west side of Jordan: and in order to forestall any assertion that the

- 11 to. ¶ And the children of Israel <sup>2</sup>heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.
- 12 And when the children of Israel heard of it, <sup>1</sup>the whole congregation of the children of Israel gathered themselves together
- 13 at Shiloh, to go up to war against them. And the children of Israel <sup>2</sup>sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead,
- 14 "Phinehas the son of Eleazar the priest, and with him ten princes, of each <sup>1</sup>chief house a prince throughout all the tribes of Israel; and <sup>2</sup>each one <sup>3</sup>was an head of the house of their
- 15 fathers among the thousands of Israel. And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake
- 16 with them, saying, Thus saith the whole congregation of the LORD, What trespass <sup>4</sup>is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, <sup>5</sup>that ye might rebel this day
- 17 against the LORD? <sup>6</sup>Is the iniquity <sup>7</sup>of Peor too little for us, from which we are not cleansed until this day, although there
- 18 was a plague in the congregation of the LORD, but that ye must turn away this day from following the LORD? and it will be, <sup>8</sup>seeing ye rebel to day against the LORD, that to morrow <sup>9</sup>he will
- 19 be wroth with the whole congregation of Israel. Notwithstanding, if the land of your possession <sup>10</sup>be unclean, <sup>11</sup>then pass ye over unto the land of the possession of the LORD, <sup>12</sup>wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an
- 20 altar beside the altar of the LORD our God. 'Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished
- 21 not alone in his iniquity. ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered,
- 22 and said unto the heads of the thousands of Israel, The LORD "God of gods, the LORD God of gods, he <sup>13</sup>knoweth, and Israel he shall know; if <sup>14</sup>it be in rebellion, or if in transgression against

<sup>2</sup> Deut. 13.  
12, &c.  
Judg. 20. 12.

<sup>1</sup> Judg. 20. 1.

<sup>2</sup> Deut. 13.  
14.  
Judg. 20. 12.  
<sup>3</sup> Ex. 6. 25.  
Num. 25. 7.

<sup>4</sup> Num. 1. 4.

<sup>5</sup> See Lev.  
17. 8, 9.  
Deut. 12. 13,  
14.  
<sup>6</sup> Num. 25.  
3, 4.  
Deut. 4. 3,  
<sup>7</sup> Num. 16.  
22.

<sup>8</sup> ch. 18. 1.

<sup>9</sup> ch. 7. 1, 5.  
<sup>10</sup> Deut. 10.  
17.  
<sup>11</sup> 1 Kin. 8.  
39.  
Joh 10. 7.  
& 23. 10.  
Ps. 44. 21.  
& 139. 1, 2.  
Jer. 12. 3.  
2 Cor. 11.  
11, 31.

<sup>1</sup> Heb. house of the father.

Jordan itself was a natural barrier of exclusion between them and the Sanctuary, they built it on the west or Canaanitish bank of the Jordan and not on the east.

The word rendered "borders" is noteworthy; it means circuits, arrondissements.

12. *gathered themselves together*] The various tribes had already dispersed to their homes, and were now summoned together again.

17. *from which we are not cleansed until this day*] Phinehas, who had borne a conspicuous part in vindicating the cause of God against those who fell away to Baal-peor, means that terrible as the punishment had been, there were still those amongst them who hankered after Baal worship, and even practised it in secret. (Cp. Joshua's words, xiv. 14-23.)

19. *unclean*] i.e. unholy because the

Sanctuary was not in it, but on the other side of Jordan.

22. The repeated invocation of God, and that by His three names (El, Elohim, Jehovah: cp. Ps. 1. 1), marks the earnestness of the protestation. The conduct of the two tribes and a half has often been noted as exemplary. They had had a grave and capital crime most unexpectedly laid to their charge, of which they were entirely innocent. Yet there is no word of reproach or recrimination in their vindication of themselves. They are contented simply to repudiate the false accusation and to explain the real motives of conduct perhaps suggested to them by a precedent set by Moses (Ex. xvii. 15).

*save us not this day*] The words are a direct appeal to God, exactly equivalent in effect to our form "So help me God."

- 23 the LORD, (save us not this day,) that we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings
- <sup>v</sup> Deut. 19. 10. 1 Sam. 20. 16. 24 thereon, let the LORD himself <sup>2</sup>require it; and if we have not rather done it for fear of *this* thing, saying, <sup>1</sup>In time to come your children might speak unto our children, saying, What have
- 25 ye to do with the LORD God of Israel? For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the
- 26 LORD. Therefore we said, Let us now prepare to build us an
- <sup>a</sup> Gen. 31. 48. ch. 24. 27. ver. 34. <sup>a</sup> Deut. 12. 5, 6, 11, 12, 17, 18, 26, 27. 27 altar, not for burnt offering, nor for sacrifice: but *that it may be* <sup>a</sup>a witness between us, and you, and our generations after us, that we might <sup>a</sup>do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in
- 28 time to come, Ye have no part in the LORD. Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us
- 29 and you. God forbid that we should rebel against the LORD, and turn this day from following the LORD, <sup>b</sup>to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.
- 30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, <sup>2</sup>it pleased them.
- 31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* <sup>c</sup>among us, because ye have not committed this trespass against the LORD: <sup>c</sup>now ye have delivered the children of Israel out of the hand of
- <sup>e</sup> Lev. 26. 11, 12. 2 Chr. 15. 2. 32 the LORD. ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.
- 33 And the thing pleased the children of Israel; and the children of Israel <sup>a</sup>blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben
- <sup>d</sup> 1 Chr. 23. 20. Neh. 8. 6. Dan. 2. 10. Luke 2. 29. 34 and Gad dwelt. ¶ And the children of Reuben and the children of Gad called the altar <sup>d</sup>Ed: for it *shall be* a witness between us that the LORD *is* God.
- <sup>a</sup> ch. 21. 44. & 22. 4. **CHAP. 23.** AND it came to pass a long time after that the LORD <sup>a</sup>had given rest unto Israel from all their enemies round about, that

<sup>1</sup> Heb. *To-morrow.*<sup>2</sup> Heb. *it was good in their eyes.*<sup>3</sup> Heb. *then.*<sup>4</sup> That is, A witness: So ch. 24. 27.

34. The word *Ed* is not found after "altar" in the text of most MSS., nor is it represented in the LXX. or Vulg. The passage should probably run, "the children of Reuben and the children of Gad named the altar, that (as they said) it might be, &c." The title placed on the altar was perhaps simply a witness between them that the Lord was God (Wordsworth).

XXIII. This and the next chapter contain the last addresses of Joshua. These addresses were no doubt amongst the closing acts of Joshua's life, but were evidently given on different occasions, and are of different character and scope. In the former Joshua briefly reminds the princes of the recent benefits of God towards them and their people, declares that God had fulfilled all

2 Joshua waxed old, and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: and ye have seen all that the LORD your God hath done unto all these nations because of you; for 4 the LORD your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations 5 that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their 6 land, as the LORD your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside there- 7 from to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, 8 neither serve them, nor bow yourselves unto them: but cleave 9 unto the LORD your God, as ye have done unto this day. For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before 10 you unto this day. One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath 11 promised you. ¶ Take good heed therefore unto yourselves, 12 that ye love the LORD your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, 13 and go in unto them, and they to you: know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath 14 given you. ¶ And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto 15 you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this 16 good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be

b ch. 13. 1.  
c Deut. 31.  
24.  
1 Chr. 23. 1.

d, Ex. 14. 14  
e ch. 13. 2. 6.

f Ex. 23. 30.  
ch. 13. 6.  
g Num. 33.  
53.

h ch. 1. 7.  
i Deut. 5. 32.  
j Deut. 4. 2.  
Prov. 4. 11.  
Eph. 5. 11.  
k Ex. 23. 13.  
Ps. 16. 4.  
Jer. 6. 7.  
l Deut. 10.  
20. & 11. 22.  
m Deut. 11.  
23.

n ch. 1. 5.  
o Lev. 26. 8.  
Judg. 3. 31.  
& 15. 15.  
p Sam. 23. 8.  
q Ex. 14. 14.  
r ch. 22. 5.  
s Heb. 10.  
38. 30.

t 2 Pet. 2. 20.  
21.  
u Deut. 7. 3.  
v Judg. 2. 3.  
w Deut. 7. 16.  
x 1 Kin. 11. 1.  
y 1 Kin. 2. 2.  
See Heb. 9.  
27.

z ch. 21. 45.  
Luke 21. 33.  
a Deut. 29.  
63.

b Lev. 26. 16.  
Deut. 28. 15,  
16, &c.

<sup>1</sup> Heb. come into days.

<sup>2</sup> Heb. at the sunset.

<sup>3</sup> Or, For if ye will cleave,  
&c.

<sup>4</sup> Or, Then the Lord will  
drive.

<sup>5</sup> Heb. your souls.

His promises, and exhorts to faithfulness on their side to God that so His mercies may not be withdrawn: in the latter he takes a wider range, rehearses the gracious dealings of God with the nation from its very origin, and upon these as his grounds, he claims for God their sincere and entire service. But he grants them the option of withdrawing from the Covenant if they so choose; and when they elect still to abide by it, it is solemnly renewed by the free consent of the

whole people. Joshua's reproofs and warnings are in sum and substance identical with those with which Moses closed his career (Deut. xxxi., &c.). Cp. throughout the marg. ref.

2. *all Israel, and for their elders*) Omit "and," which is not in the Hebrew. The meaning is that Joshua summoned to him all Israel as represented by its elders, &c. (Deut. i. 15.) This gathering probably took place at the Tabernacle at Shiloh.

kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

- CHAP. 24.** AND Joshua gathered all the tribes of Israel to <sup>a</sup>Shechem, and <sup>b</sup>called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they <sup>c</sup>presented themselves before God. ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, <sup>d</sup>Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, <sup>e</sup>and the father of Nachor: and <sup>f</sup>they served other gods. And <sup>g</sup>I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his <sup>h</sup>seed, and <sup>i</sup>gave him Isaac. And I gave unto Isaac <sup>j</sup>Jacob and Esau: and I gave unto <sup>k</sup>Esau mount Seir, to possess it; <sup>l</sup>but <sup>m</sup>Jacob and his children went down into Egypt. <sup>n</sup>I sent Moses also and Aaron, and <sup>o</sup>I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I <sup>p</sup>brought your fathers out of Egypt: and <sup>q</sup>ye came unto the sea; <sup>r</sup>and the Egyptians pursued after your fathers with chariots and <sup>s</sup>horsemen unto the Red sea. And when they <sup>t</sup>cried unto the LORD, <sup>u</sup>he put darkness between you and the Egyptians, <sup>v</sup>and brought the sea upon them, and covered them; and <sup>w</sup>your eyes have seen what I have done in Egypt: and ye dwell in the wilderness <sup>x</sup>a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; <sup>y</sup>and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. <sup>z</sup>Then <sup>aa</sup>Balak the son of Zippor, king of Moab, arose and warred against Israel, and <sup>ab</sup>sent and called Balaam the son of Beor to curse you: <sup>ac</sup>but I would not hearken unto Balaam; <sup>ad</sup>therefore <sup>ae</sup>he blessed you still: so I delivered you out of his hand. And <sup>af</sup>ye went over Jordan, and came unto Jericho: and <sup>ag</sup>the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your <sup>ah</sup>hand. And <sup>ai</sup>I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; <sup>aj</sup>but <sup>ak</sup>not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and <sup>al</sup>cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye <sup>am</sup>planted not do ye eat. ¶ <sup>an</sup>Now therefore fear the LORD, and

XXIV. 1. Shechem, situated between those mountains, Ebal and Gerizim, which had already been the scene of a solemn rehearsal of the Covenant soon after the first entry of the people into the Promised Land (viii. 30-35), was a fitting scene for the solemn renewal on the part of the people of that Covenant with God which had been on His part so signally and so fully kept. The spot itself suggested the allusions to Abraham, Isaac, and Jacob, &c., in Joshua's address; and its associations could not but give peculiar force and moving effect to his appeals. This address was not made to the rulers only but to the whole nation, not of course to the tribes assembled in mass, but to their representatives.

2. *the other side of the flood*] Better "on the other side of the river," i.e. the Eu-

phrates. See marg. ref.

*they served other gods*] Possibly the "images," or teraphim, which we find their ancestor Laban calling "his gods" (see marg. ref.); and of which it would seem that there were, as Joshua spoke, some secret devotees amongst the people (v. 14, 25). It is not stated that Abraham himself was an idolater, though his fathers were. Jewish tradition asserts that Abraham whilst in Ur of the Chaldees was persecuted for his abhorrence of idolatry, and hence was called away by God from his native land. The reference in the text to the original state of those who were the forefathers of the nation, is made to show that they were no better than others: God chose them not for their excellences but of His own mere motion.



serve him in <sup>1</sup>sincerity and in <sup>2</sup>truth: and <sup>3</sup>put away the gods which your fathers served on the other side of the flood, and <sup>4</sup>in  
 15 Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, <sup>5</sup>choose you this day whom ye will serve; whether <sup>6</sup>the gods which your fathers served that *were* on the other side of the flood, or <sup>7</sup>the gods of the Amorites, in whose land ye dwell: <sup>8</sup>but as for me and my house, we will serve the  
 16 LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; for the LORD our God, he *is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we  
 18 went, and among all the people through whom we passed: and the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the  
 19 LORD; for he *is* our God. And Joshua said unto the people, <sup>9</sup>Ye cannot serve the LORD: for he *is* an <sup>10</sup>holy God; he *is* <sup>11</sup>a jealous God; <sup>12</sup>he will not forgive your transgressions nor your sins. <sup>13</sup>"If ye forsake the LORD, and serve strange gods, <sup>14</sup>then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay;  
 22 but we will serve the LORD. And Joshua said unto the people, Ye *are* witnesses against yourselves that <sup>15</sup>ye have chosen you the LORD, to serve him. And they said, *We are* witnesses. Now therefore <sup>16</sup>put away, *said* he, the strange gods which *are* among  
 24 you, and incline your heart unto the LORD God of Israel. And the people said unto Joshua, the LORD our God will we serve, and his voice will we obey. ¶ So Joshua <sup>17</sup>made a covenant with the people that day, and set them a statute and an ordinance <sup>18</sup>in Shechem. And Joshua <sup>19</sup>wrote these words in the book of the law of God, and took <sup>20</sup>a great stone, and <sup>21</sup>set it up there <sup>22</sup>under an oak, that *was* by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be <sup>23</sup>a witness unto us; for <sup>24</sup>it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye  
 28 deny your God. So <sup>25</sup>Joshua let the people depart, every man unto his inheritance. ¶ <sup>26</sup>And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being*  
 30 an hundred and ten years old. And they buried him in the border of his inheritance in <sup>27</sup>Tinnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash. ¶ And <sup>28</sup>Israel served the LORD all the days of Joshua, and all the days of the elders that <sup>29</sup>overlived Joshua, and which had <sup>30</sup>known all the works of the LORD, that he had done for Israel. ¶ And <sup>31</sup>the bones of Joseph, which the children of Israel brought up out of

<sup>1</sup> Gen. 17. 1.  
<sup>2</sup> Ps. 119. 1.  
<sup>3</sup> Eph. 6. 21.  
<sup>4</sup> Lev. 17. 7.  
<sup>5</sup> Ezek. 20. 7.  
<sup>6</sup> See Ruth 1. 15.  
<sup>7</sup> 1 Kin. 18. 21.  
<sup>8</sup> Ezek. 20. 30.  
<sup>9</sup> John 6. 07.  
<sup>10</sup> ver. 14.  
<sup>11</sup> Ex. 23. 24.  
<sup>12</sup> Gen. 18. 10.

<sup>13</sup> Matt. 6. 24.  
<sup>14</sup> Lev. 19. 2.  
<sup>15</sup> Isai. 5. 16.  
<sup>16</sup> Ex. 20. 5.  
<sup>17</sup> Ex. 23. 21.  
<sup>18</sup> 1 Chr. 28. 9.  
<sup>19</sup> Ezrn 8. 22.  
<sup>20</sup> Isai. 1. 28.  
<sup>21</sup> Jer. 17. 13.  
<sup>22</sup> Isai. 63. 10.  
<sup>23</sup> Acts 7. 42.  
<sup>24</sup> Ps. 119. 173.  
<sup>25</sup> Gen. 35. 2.  
<sup>26</sup> 1 Sam. 7. 3.  
<sup>27</sup> See Exod. 15. 25.  
<sup>28</sup> ver. 26.  
<sup>29</sup> Deut. 31. 24.  
<sup>30</sup> See Judg. 9. 6.  
<sup>31</sup> See Gen. 28. 18.  
<sup>32</sup> Gen. 35. 4.  
<sup>33</sup> See Gen. 31. 48, 52.  
<sup>34</sup> ch. 22. 27.  
<sup>35</sup> Deut. 32. 1.  
<sup>36</sup> Judg. 2. 8.

<sup>37</sup> ch. 10. 50.  
<sup>38</sup> Judg. 2. 9.  
<sup>39</sup> Judg. 2. 7.  
<sup>40</sup> See Deut. 11. 2.  
<sup>41</sup> & 31. 13.  
<sup>42</sup> Gen. 50. 25.  
<sup>43</sup> Ex. 13. 10.

<sup>1</sup> Heb. *pro'onged* their days after Joshua.

15. *choose*] Service of God in sincerity and truth can only result from a free and willing allegiance of the heart. This accordingly is what Joshua invites, as Moses had done before him (Deut. xxx. 15 seq.).

25. *made a covenant with the people*] i.e. he solemnly ratified and renewed the Covenant of Sinai, as Moses had done before him (Deut. xxix. 1). As no new or different

Covenant was made, no sacrifices were necessary.

26. Consult the marg. ref.

*that was by the sanctuary of the LORD*] i.e. the spot where Abraham and Jacob had sacrificed and worshipped, and which might well be regarded by their posterity as a holy place or sanctuary. Perhaps the very altar of Abraham and Jacob was still remaining.

<sup>2</sup> Gen. 33.  
19.

Egypt, buried they in Shechem, in a parcel of ground <sup>2</sup>which Jacob bought of the sons of Hamor the father of Shechem for an hundred <sup>1</sup>pieces of silver: and it became the inheritance of the

<sup>2</sup> Ex. 6. 25.  
Judg. 20. 23.

33 children of Joseph. ¶ And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* <sup>2</sup>Phinehas his son, which was given him in mount Ephraim.

<sup>1</sup> Or, *lambs*.

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33. [Eleazar's burial-place is placed by Conder not at Tibneh but in the village of 'Awertah.]